

# REFORMED CHURCH MESSENGER



On the Left:

The beautiful Berger Home for the Aged at Wyncote, donated by Mr. and Mrs. Wm. H. Berger to the Classis of Philadelphia.

(See article in this issue.)

Below:

Harvest Home Festival in Frieden's Reformed Church, Hegins, Pa., the Rev. Herman J. Naftzinger, pastor.



PHILADELPHIA, OCTOBER 25, 1928



# The Relation of the Home Department to the Church School

CHARLES PETERS, PH. D.

The Home Department is now very frequently called the Extension Division of the Church School. This new term is quite significant when we are considering the relation of this department with the regular Church School activities. In business and educational organizations the Extension Department is usually regarded as being of foremost importance. It is in this way that these organizations enlarge the scope of their activities. Take for instance, the extension work of our large educational institutions. Here centers are established in many sections of the country where educational opportunities are offered to persons who cannot leave home or business to do resident work at one of these higher institutions of learning. By taking a few courses during the year under the supervision of instructors who come to these local centers they are able to receive almost as thorough an education as those who take the regular work at one of these institutions. It is said that Denmark ranks higher than any other country in the educational development of her people. This training is made possible because the instructors of the various institutions spend a definite proportion of their time away from the regular centers of learning for the purpose of aiding those who cannot take the time to pursue the prescribed work at one of the educational institutions of the land.

The extension work of the Church School should be promoted in a similar way. Each department official of the Church School should see to it that the proper instruction and training is afforded to those who cannot attend the regular sessions of the Church School. This applies particularly to the Young People's and Adult Departments of the Church School. Many young people are employed in various lines of

business on Sunday such as telephone work, nursing, operation of transportation facilities, etc. It is very important that the leaders of the Young People's Department bring these young people together, at least once a month, for fellowship and study. The teachers of classes in this department should be challenged to assume specific responsibilities in this matter. All the work that is undertaken at the regular Sunday School session should be presented to these young people who are not able to attend the regular sessions of the Church School. Whenever any social or fellowship meetings are held by these classes or the Young People's Department as a whole, persons who are enrolled in the Extension Division and who belong to the same age-group, should also be invited. This same method should be pursued with adults who for some reason do not find the time to attend the regular sessions of the Church School.

There is a negative feature of the Extension Division of the Church School which must be avoided if this work shall be properly developed. We have reference to the constant tendency of promoting this work apart from the regular activities of the Church School. In other words, this extension work may be conducted as a separate phase of Church School work. No effort is made on the part of those who have charge of this division to keep the members in as vital a touch as possible with the regular work of the various activities of the Church School. It is for this reason that the Home Department of many a local School lacks vitality and enthusiasm. The members of a full-fledged Home Department must share as much as possible in the program and activities of

the regular Church School. It is only in this way that these persons can reap the largest benefits from modern Church School work. Whatever is of value to regular attendants at the Church School sessions should also be shared with the members of the Home Department. The same thing is true with regard to the weekday activities of the Church School.

The tendency for any department of the Church School to become a separate entity always spells inefficiency and lack of proper development. It is said that when the Panama Canal was built that the officials in charge of this gigantic project were anxious that all the workers should be daily instructed with regard to the contribution that everyone was making to this enterprise. Those who were hauling the soil out of the great ditch as well as those who were stoking the boilers of steam shovels, also those who did actual construction work, had drawings and pictures submitted to them concerning the canal as it would appear when finished. Pictures and information concerning the progress of the work all along the line were also posted in every place throughout the canal region so that all the workers could be inspired by the progress that characterized their efforts from week to week and from month to month. This was good psychology. Even though many of the workers were obliged to work in inconspicuous places they, nevertheless, saw that they were identified with a great development. Likewise in the work of the Extension Division of the Church School, it is a good policy to keep the members informed concerning the work and achievements of the entire School. However, the best interest can be maintained if the members of this division are also given every opportunity to share in all the activities of the Church School.

## ES MUSS SEIN

The sum of \$1,328,550 seems large for our Church to raise for Ministerial Relief, but if we all work together, we will succeed. Already a number of congregations have paid their full quotas and many will pay them in the near future. We believe that your congregation and every other congregation will do its part. Let our motto be: "Es Muss Sein," ("It Must Be.")

A whole-hearted, united effort of our pastors and people with your Board will bring about the desired, successful completion of our "Church's Sustentation Reserve." The General Synod expects every last congregation to do its just share in the completion of the Fund. No congregation should try to excuse itself for any reason. Our Church cannot wait until every congregation is ready to do something. Every congregation must do its part. Otherwise the Fund will never be completed and the full benefits can never be paid. The pastor and consistory must lead the congregation in this rally. The success of our Sustentation Fund in the last analysis depends upon our pastors and people.

Please remember these things: 1—Needed for Sustentation \$1,328,550. Promised \$900,000. Paid \$250,000. Subscriptions still needed \$428,550. Cash still needed \$1,078,550. 2—The Sustentation Rally ending with our Ministerial Relief Sunday, Nov. 25th, is to boost all the above. 3—Ministerial Relief is scriptural and sociological, ethical and economic, and an obligation of the Church and greatly needed by our ministers. 4—Jesus said, "In-

asmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." 5—Your Board of Ministerial Relief asks you to be a partner in putting "Sustentation" across. "Es Muss Sein."

## PHOEBE HOME

Rev. F. H. Moyer, Supt.

It is not necessary for any one to grow old even though the years may pass the four score mark. Some of the guests in the Home are keeping young in spirit in spite of advanced years. They take a lively interest in current events and in some respects they are keeping abreast with the times.

Recently one of our large department stores conducted a fashion show. Among many other things they presented living models. This event greatly interested some of our guests.

A group of them, one now 86 years old, decided to attend the show. They were there all afternoon, and they became so much interested in the affair that they decided to miss the evening meal at the Home and prolong their stay.

They returned home late in the evening, giving to the folks at home a detailed and glowing account of what they had seen at the show. It was evident from their report that they were quite in sympathy with the latest styles.

Simplicity of design and economy in material would seem not to make these styles

prohibitive to our guests. Whether these styles will make their appearance at the Home remains to be seen.

## SCHOOL OPENS

With the usual rush to the Freshman-Get-Together, at Green Lane, Pa., the University of Pennsylvania opened. This year, because of a smaller enrollment (but 1,100 instead of 1,500 one year ago, and 1,700 two years ago), our numbers are slightly smaller—but not proportionately. Perhaps our Reformed Church students are taking a higher than average grade.

This year another Philadelphia college ran its Freshman camp, giving another fine group of picked men a chance to get a better start. The women ran a fine camp, too.

The busy registration days followed with the reluctant feet coming in to see one, and the many solid hours of talk, talk, talk, but with a very intent audience. How well Freshmen listen—the first fortnight.

The group our Churches sent this year is unique in having one out of every five a younger brother or sister of students we have known in the work. What a terrible thing to follow strong brothers or sisters on a campus! I've tried it. Here the brother of a psychologist, of a football player, of a social genius, now a fine scout-master. Here is the smaller brother of a wonderfully busy Church worker. The smaller brother being but six feet, three inches, one inch to grow to match his big brother. (Strange, too, two other students were in the office with them, neither less than six feet, as Dr. Spurgeon once said to

(Continued on Page 22)



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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

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## EDITORIAL

### A STRONG PLATFORM

In connection with the 65th anniversary of Trinity Church, Skippack, Pa., the pastor, Rev. Carl G. Petri, has compiled a statement of "The Church Principles of the Founders of Trinity Congregation." The founders stood for the following: (1) Sectarian tolerance—fraternal Church intercourse and interchange of Christian courtesies with evangelical Churches and godly men in the community. (2) Open Communion—allowing acknowledged pious members of other Churches, when for special reasons they desired to do so, to join with them in the sacrament of Holy Communion. (3) Interchange of Church membership—reputable Christians, baptized in infancy, when for good reasons they might wish to become members, might be received without being re-baptized. (4) Pulpit interchange—the design of this new society was to furnish a place where thoroughly evangelical ministers of every other orthodox Christian Church, as opportunity permitted, might preach the gospel of the Son of God in apostolic purity and fidelity. (5) Freedom of interpretation—freedom to worship Almighty God according to the dictates of conscience, enlightened and guided by the Holy Spirit, unfettered by any other Church traditions out of harmony with an intelligent interpretation of the Holy Scriptures. (6) Higher education for all—the Church should be a persistent patron of a higher education for the masses. (7) An open mind on all great questions both of Church and State—this Church has ever held advanced views on all the great social, economic and moral questions of the times, affecting the welfare of humanity. In the great temperance reform there was no temporizing, no vacillating. The Church stood solid on the side of freedom as opposed to the extension of slavery: with men, money and prayers it has supported the old flag of our country. On suitable occasions it has permitted the presentation in the Church of the claims of the great moral questions of the age, holding that while the members could not always accept as true what might be taught, they nevertheless believed it to be profitable to hear fair discussions on all great questions from different points of view."

It is worth noting that while most of these principles are now accepted, in theory at least, they were by no means generally recognized three-quarters of a century ago. Our Reformed Churches have in very truth been pioneers along the lines indicated in this broad and comprehensive platform.

### DANIEL WEBSTER TO HIS SON

The private correspondence of great men, containing the unelaborated, simple outgushing of their hearts, is often more instructive than their most finished productions. We give the following as an illustration, written by that great American, Daniel Webster, when he was in the zenith of his glory. It is a letter to his son Edward, about the time the latter commenced his studies at Phillips' Exeter Academy, which school he himself at one time attended. It is dated at Washington, June 23, 1834, and reads as follows:

"My Dear Son: Fletcher wrote me from Exeter the next day after your arrival, and informed me that you had been so fortunate as to be received at Col. Chadwick's, and was commencing your studies. I am glad you are so well situated, and I trust you will make progress in your studies. You are at a most important period of life, my dear son, soon growing up to be a young man, and a boy no longer, and I feel great anxiety for your success. I beseech you to be attentive to all your duties, and to fulfill every obligation with cheerfulness and punctuality. *Above all, remember your moral and religious concerns. Be constant at Church and prayer and every appointment for worship. There can be no solid character and no happiness which are not founded on a sense of religious duty.* Avoid all evil company and every temptation, and consider that you have now left your father's house and gone forth to improve your own character, and prepare your mind for the part you are to act in life. All that can be done for you by others will amount to nothing, *unless you do much for yourself.* Cherish all the good counsel which your dear mother used to give you, and let those of us who are yet alive have the pleasure of seeing you come forward as one who gives promise of virtue, usefulness and distinction. I fervently commend you to the blessing of our Heavenly Father.

Your affectionate father,

DANIEL WEBSTER.

P. S.—Since writing this I have received your letter. I remember the great tree, and know exactly where your room is."

It is a fact that the men who have written their names most deeply into the life of the nation were not unmindful of "moral and religious concerns." It would be of considerable value to know how large a percentage of the fathers whose sons are now away from home are similarly



solicitous about their fidelity to "Church and prayer and appointments for worship." If one were to read the occasional letters they write to their boys, would one find that these things are exalted as Daniel Webster exalted them? Or is it true, as some would have us believe, that religion is now so "practical" a matter that some sort of un-spiritual substitutions can safely be adopted instead of prayer, Bible study and the worship of the sanctuary? Well, we are old-fashioned enough to believe that Daniel Webster's advice would be perfectly sound for any boy or girl to take in this year of grace, 1928. There are no satisfactory substitutes for what he recommended.

\* \* \*

### THE GLORY OF THE GARDEN

In the midst of Rally Days, Harvest Home Festivals, and the Fall Communion season, have you stopped to ask how many of the people in your parish are "on the job?" Some pastors frankly admit that you can count on the fingers of your hands those who are bearing the heat and burden of the day, and that the great majority appear to feel no personal concern over the success of the spiritual enterprise. How easy and how delightful would be this task of cultivating the vineyard of the Lord if all would lend a hand. But when a congregation contains ten or twenty times as many shirkers as workers, it is no wonder that the strain often seems too great for the faithful few to bear.

Some spiritual leaders have become rather hopeless about the situation. They feel that there is nothing much we can do about it, except to become reconciled to this lack of team-work. They find it easier to put additional burdens upon the backs of the willing workers than to spend time and energy in winning new recruits by transforming some of the drones into busy bees. But this is not the highest strategy, if one is truly desirous of doing the greatest good to the greatest number. Ever new plans must be devised to win the co-operation of as many as possible. If years of so-called "membership" in the Church of Christ have not sufficiently influenced a man's life to cause him to lift a hand in the Master's service, what does it all amount to anyhow? When folks are willing to sit passively and to allow their neighbors to do all the active work, it is a revelation of a most serious defect in character. "Go, work today in My vineyard." This is the command addressed to *all* faithful servants. Those that will not work have really no right to eat. Many, alas, are ready to join in singing the song of victory, who have done not one stroke of the seed-sowing, the cultivating or the reaping in the garden of the Lord. But such as these cannot truly sing the Lord's song.

There is a sterling and robust honesty about Kipling's lines on "The Glory of the Garden," which should find response in every loyal heart:

"Our England is a garden, and such gardens are not made

By singing, 'Oh, how beautiful,' and sitting in the shade,  
While better men than we go out and start their working lives

At grubbing weeds from gravel-paths with broken dinner-knives.

There's not a pair of legs so thin, there's not a head so thick,

There's not a hand so weak and white, nor yet a heart so sick,

But it can find *some needful job that's crying to be done,*  
For the Glory of the Garden glorifieth every one."

\* \* \*

### THE LIFE THAT SATISFIES

Discussing the problem of finding a satisfying life in an over-indulged generation like ours, Dean Wicks of Princeton University defined such a "satisfying life" as one which goes on growing and in which personality is developed by overcoming hardships through the service of others. He pointed out three elements which make up a satisfying life, namely: (1) the relish for trying what is

hard; (2) an eye for new inventions, the ability to open up a world which people did not know was there; and (3) a passion to discover what you were meant to be." Doubtless each of these would contribute helpfully in the effort to achieve a satisfying life. The most pathetic fact is not that so few are finding the high satisfactions which our Heavenly Father meant His children to experience, but that so many simply do not care—that they are so easily satisfied with lesser and meaner things, and are not fighting to attain the heights.

"Not failure, but low aim, is crime." In that pregnant sentence, Lowell voiced a truly Christian philosophy. The world is full of folks whose lives cannot possibly bring them lasting satisfaction because they are too well satisfied with themselves to make any real progress. Man was not meant to aim low; he demeans himself and dishonors God when he sells himself cheaply for life's tawdry gauds and baubles. "Be ye therefore perfect, even as your Father in Heaven is perfect." Impossible, you may say; it is folly to attempt such a thing, when we know it is a goal no man in this world has ever attained. Nevertheless, it is the will of God that we should have a perfect copy to imitate, a goal worthy of those created in His image and after His likeness. It is *the lure of the seemingly impossible* that beckons us on. No matter how lofty the peak reached by the noblest saints of all the ages, they always saw a higher peak beyond. They never stopped growing, because they never ceased aspiring and fighting on against odds. They died climbing.

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### CAN IT BE ANSWERED?

The MESSENGER has received from various sections of the country letters of commendation on the articles by Dr. Twombly on "The Moving Picture Menace," together with requests for extra copies of those issues. It is interesting to know that there is so much interest in this urgent problem, but we are wondering how many of our readers will be interested enough to do something about it. The statements made in those articles are either true or false. If they are, as we believe, an exceptionally accurate appraisal of the situation, *the indictment is so tremendous that we have no right to rest at ease under such a situation.* Pastors and Church workers who are expected to be leaders of public opinion certainly should do their utmost to open the eyes of our indifferent citizens in regard to this undoubted civic duty.

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### THAT BOOK CONTEST

We hope you are interested in the announcement of the Book Number Contest which appears on our News in Brief pages. This has been an annual feature of the MESSENGER that has brought both pleasure and profit to a great many. Help to make it a greater success than ever this year.

\* \* \*

### WHERE THE CHURCH STANDS

In his admirable sermon on the liquor question, Dr. Harry Emerson Fosdick not only ranged himself decidedly with those who believe that "Prohibition at its worst is far better than license at its best," but he answered with extraordinary conclusiveness the stock arguments of the "wets." He forcefully laid the blame for much of our present trouble upon the newspapers, who "play up Prohibition failures in the headlines," and shows how alcoholic deaths have decreased since Prohibition, and that it is absolutely not true that Prohibition has driven people to the use of drugs. The great majority of college authorities from all sections of the country bear testimony to the falsity of the claim that there is more drinking in the colleges now than in pre-Prohibition days. As a matter of fact, Dr. Fosdick is correct in saying that powerful economic forces were behind the passage of the Prohibition law, and full credit for this great reform cannot be given to the Churches alone. The business interests of the nation deserve no little praise for seeing its economic necessity. Perhaps no cry is more specious than that



which says that it is the dry law which has "created grafters and hypocrites." Men have bad memories, indeed, who do not know how many grafters and hypocrites the old time saloon produced. There has not been a time in history when the liquor traffic did not sponsor corrupt politics. It has always been lawless, and its nature is such that it does not seem possible for the business ever to remain law-abiding and decent.

We agree with the summary of Dr. Fosdick, who gave four points upon which the Christian Church is likely to stand in this matter: "*First, it will fight to the death any steps that look back. Second, while the law is on the statute books the Church will stand for its enforcement and observance. Third, the Church will refuse to put the Government into the liquor business. Fourth, whatever changes may be made in the Prohibition law must be made by those who are friendly to its major purpose.*" This appears to us to cover the situation admirably. If any change at all is found necessary either in the 18th Amendment or the Volstead Act, it should be entrusted to those who want it to succeed and not to those who hate it and have tried their best to undermine it.

In this connection, please do not miss Mr. Gordon's article in this issue. As Dr. Daniel A. Poling, said last week in the Marble Collegiate Church, New York: "While we are denouncing 'whispering campaigns,' let us have a hard word for the 'whispering campaign' against our sons and daughters. They are not drunken. They are not dissolute. They are not lawbreakers. No law has corrupted them. With due regard for the sad exceptions, they are as clean and wholesome, as thoroughly fine, as young people have ever been. Let us stop slandering them. Society's chief problem is not the juvenile flapper but the adult flopper. Within the week I have read letters from the Presidents of 17 great colleges and universities, stating specifically that conditions among American students have been directly and largely benefited by Prohibition. We do not indict bankers when one banker or several default. We do not indict labor leaders when one union officer or several abscond. We do not indict preachers when one clergyman or several betray their trust. What shall we say of those who bring forward the implication that any law has made the sons and daughters of the Republic dissolute and drunken?"

\* \* \*

## The Parables of Saged the Sage

### THE PARABLE OF FRIENDSHIPS

There came unto me one day four maidens, driving a Car, and they were all girls whom I knew and loved well.

And they sate and made merry and I was glad of their coming.

And they vied one with another in their Gaiety, and they inquired of me, saying, We be all of us thy friends, but am I not the Dearest of them?

And I said, Wherefore should I lose three good friends by telling the fourth that I love her the most? And would she then love me any the better?

And there came to us as we sate in the sun-parlor over the path, the maid, with a Tankard, which the Old Monks were wont to use in a Monastery with stronger drinks than I serve, and she poured out Five Glasses of Lemonade.

And I said unto the Four Maidens:

As a Refreshing Drink of Cold Water, such as bringeth to the Giver the Promised Reward of the Holy Gospels, so is one of you.

And I said, Sweet as the Sugar which goeth into this Delicious Compound is another of you.

And they began to say, Do not accuse me of being the Lemon.

And I said, Lemonade that is but Sugar and Water is very Poor Stuff. As the piquant and delightful juice of the fruit that maketh Lemonade a thing of joy unto him that drinketh, so is another of you.

And they said, I should not greatly object to being that.

And I said, Like the sprig of Mint that giveth to the drink, already very good, the final taste of Perfection, so is the fourth one of you.

And they said, Which of us is which?

And I answered, What can that matter, since each of you doth add an Ingredient of Value and Charm? Sort yourselves and be what you will, only so you are unto me your own dear selves.

And I said, Friendships have no need to be Classified. Each Friendship is in itself the Justification of its own existence and the definition of its own Quality. There be forms of Love that in their Nature are Possessive and Exclusive, and we may not grudge them their right; but it is not so with Friendship; there is always room for One More Friend.

And one of them said, I had not so thought of it. There be as many kinds of Friends as of Smiles.

And she began to sing, There are smiles that make us happy, and so on.

And I said, Sing it yet again, and with words that I shall give unto you. And these are the words that they sang as I taught them:

There are Friends as Sweet as Sugar, There are Friends a trifle Tart, There are Friends who stir the Mind to Action, There are Friends who dearly warm the Heart; There are Friends to grant a Smile at Parting, There are Friends to Cherish to the End, But no Heart can ever be too crowded To make room for Just One More Friend.

## The Expansion of the Kingdom a Spiritual Enterprise

(Abstract of an Address given by DR. GEO. W. RICHARDS before the Classical Missionary and Stewardship Committee at Harrisburg, Pa., September 26, 1928)

We are here for the same purpose that Jesus came, lived, died, rose, and reigns,—for the Kingdom of God which is the rule of the righteousness and love of Christ in the lives of men, women and children to the ends of the earth, thru time and thru eternity. A greater project has never entered the mind and heart of men. The simplest definition of the Kingdom is the petition in the prayer of our Lord. "Thy will be done." The beginning of God's Kingdom is in the mind of man; out of the heart are the issues of the Christian life. The spirit of God thru His Son must abide in men's hearts; Paul says the same thing

in the words: "Let this mind be in you which was also in Christ Jesus." Where the mind of Jesus is there the will of God is done; there His Kingdom has come.

The purpose of the Church, considered as an institution with its varied forms of activity, or as an organism with living spirit vitalizing all its members, is to impart to men the spirit of Christ or the mind of Christ. This "mind" or "spirit" is different in motive, purpose, goal and method of endeavor from the spirit of the natural world or the natural man. Christ and Christianity are a new creation in the universe about us. What He brought to men

is to be continued in men thru His Church,—the fellowship of those who have His spirit and life. What we speak and do and plan and give and organize can have but one end in view and that is to beget and to nurture in men, women and children the mind of Christ. If we fail in this, all our labors in the Church are in vain. The Church is the only institution upon earth that even professes to make this the primary and sole purpose of its existence and activity.

If the Kingdom is spirit and life, it must be in men; it comes not with observation. It cannot be measured or weighed by



standards used to test the work of other institutions. The realization of the Kingdom is a work of faith, a labor of love, in the patience of hope. It is not the outcome of the gradual evolution of man or the spread of civilization and culture. It is the gift of God, thru His Word and Spirit. In time it will supersede the kingdoms of the world; but only as men will have the mind of Christ. The Kingdom is always here and yet it is always coming; it is present and it is future; it comes from God but **thru men into men**. "Where two or three are gathered together in My name there am I in the midst of them;" and where He is, there is the Kingdom; where His Word is preached and taught and received in faith, there He is.

We despair of the Kingdom and the work of the Church only when we have erroneous or false ideas of what the Kingdom is and what the Church is to do. We are prone to rely upon human devices for the promotion of the Kingdom—to do it ourselves rather than to let God do it. "We can no more build the Kingdom of God upon earth of our own efforts, than we can build a universe by our human striving. God builds His Kingdom, furnishes the power, the wisdom, the love, the spirit, the mind of Christ. The place where the Church must work for the Kingdom is in the heart of man, with the Word of God; not in the lobbies of legislatures or in all sorts of secular organizations, passing endless resolutions, appointing innumerable committees, and neglecting the Word of God and prayer. As long as we look at the world and the outward results of the work of the Church, we shall be hopelessly discouraged. We must find hope and cheer in the risen and reigning Christ Who says to us, as He said to a small group of old: "Be of good cheer, little flock, it is the Father's good pleasure to give you the Kingdom."

What is our part in the Kingdom coming? What shall the Church do to aid its advent? Jesus no sooner had proclaimed the glad tidings of the nearness of the Kingdom, than He gathered men about Him to prepare them to be co-workers with Him. The weapons of His warfare were not carnal, but spiritual; and He taught men the use of His weapons and the meaning of His Kingdom. Perhaps there is at

present more faith in His Kingdom than in His WAY OF WORKING FOR IT. His method seems to the world so powerless to accomplish the greatness of His purpose. He did three things: He **PREACHED**; He **TAUGHT**; He **HEALED**. In this way He imparted His mind to men and in time they did His will. His mind is contagious; mind alone begets mind; spirit alone begets spirit. He lighted a fire in the hearts of peasants,—a celestial flame,—and it gradually illumined and warmed soul and body. Men became the bearers of His spirit to others; fanned sparks in human bosoms into flame; and it spread over land and sea; and today it encircles the earth.

The Church must continue to **preach** the glad tidings that Jesus Christ died and rose and reigns. To Him all power in heaven and earth is given. He is with us always. We believe not in the posthumous influence of Jesus of Nazareth, but in the perpetual activity of the risen Christ at the right hand of power. The Church, like Jesus, must train men to preach the gospel. The training begins in the home and continues in the schools of the Church,—in academy, college, theological seminary. Schools must be supported by the members of the Church and money given for seminaries, colleges, and academies becomes an aid to the Kingdom where men and women are fitted to preach and to teach.

Men cannot preach unless they be sent—we need Home Missions, Foreign Missions, evangelistic agencies. These ways of preaching the gospel must be sustained by the gifts of the people. While money is secondary it becomes indispensable in doing Christ's work upon earth; tho that work is done by God thru living men and women. The giving of money and the preaching of the gospel are parts of the plan of Jesus for carrying on His mission upon earth.

The Church, like Jesus, **must teach**—teach children and adults; teach in all the stages of life; teach what Jesus taught in the Sermon on the Mount and in the Parables, and what Paul and John taught in their Epistles. The content of the teaching is the revelation of God in the Bible. The gospel of God must be applied by trained teachers to all the phases of human life,

the life of the individual and of the social order; the home, the school, the State, the nation, humanity. To do this effectively we need to study and apply the best methods of teaching which have been discovered thru long experience and thru scientific experimentation. The Church must prepare teachers and, having prepared them must support them in their work. Again there is a material side to the Spiritual activity of the Church. The men, the preacher and teacher are primary, but they need the generous aid of the Church in the form of money to do their work effectually. We need Sunday Schools, training schools, Sunday School Boards, Christian literature and Church papers. These are all a part of the teaching work of Christ in His Church.

The Church, like Jesus, **must heal** the body, the mind, the heart. The Church thru ministers, teachers, officers and especially thru all its members, must minister healing in sorrow, affliction, poverty, and trial. The Church never tears down, but always builds up in the spirit of sympathy, brotherhood, service, sacrifice. The work is done systematically and collectively thru Orphans' Homes, Old Folks' Homes, charity among needy, welfare work in many forms. Thus we are doing the healing work of Christ. We are preparing the way for His Kingdom because we are aiding in begetting the mind of Christ in ourselves and in others. When the spirit of healing pulsates in the heart, the purse will open to help the healing hand. The benevolent activities of the Church will be freely supported.

Thus thru the organized congregation, thru Classes, Synods, General Synods; thru Boards, schools and benevolent institutions; thru ministers, teachers, secretaries; thru many different agencies, the spiritual enterprises of the Kingdom are carried on. The **POWER** is His spirit and mind; the **METHOD** is that of preaching, teaching, healing with the patience of men who have caught a vision of the risen and the reigning Christ. Every follower of Jesus Christ ought to be a co-worker with God and with His followers, ready to offer his life and his possessions for the work for which Christ lived and died—the rule of righteousness and love in men everywhere and always.

## Prohibition and the Young People

BY GIFFORD GORDON

Possibly the worst and most serious indictment brought against Prohibition is that "it has taught the young people how to drink." On every hand we hear how Prohibition has "degraded and debauched" the youth of the country. At the Wet and Dry hearing in Washington, D. C., in the spring of 1926, I noticed how the leaders of the opposition took up the cudgels against Prohibition, seemingly for the express purpose of safeguarding the moral and spiritual interests of the rising generation. They were positive that Prohibition was responsible for the problem. They were equally sure that there was no solution save to re-legalize wine and beer. Their main talking point was that young people were drinking liquor just because there was a law against it. Remove, or modify the law and they would not drink. And so the talk has spread right throughout the land, and you hear it even in the driest States in the Union.

But are things as bad among the young people as this language would have us believe? Is this view founded on fact? As one who comes from the outside, and as one who has studied the Prohibition question for a number of years, and has addressed over 100,000 young people in the senior

schools and colleges of America, I have not the slightest hesitation in giving this kind of talk the direct lie. I call it the meanest, the vilest and most contemptible piece of propaganda that has ever been hurled against any reform. It is high time the good people of this great land rose in rebellion against this despicable practice of the opposition who for years past have been persistently defaming the young manhood and womanhood of this Republic in order to make out a case against Prohibition. I invite readers of this article to be big enough to be fair to the youth of America. They are not being treated fairly when we accept as absolute gospel all the twaddle coming from the lips of idle and selfish gossipers, and from the columns of unfriendly and bitterly prejudiced newspapers. Let us think the problem through intelligently for ourselves.

We hear much about the "good old days," and how much better things were for the young people back in those days. Well, have we ever stopped to ask ourselves the simple question: "Where did the liquor traffic in those so-called 'good old days' look for recruits when the drunkard passed on?" Did it look to men and women thirty years of age to begin drink-

ing? No, it did not. Did it look to the young man just entering the twenties to take his first glass of liquor? No, it did not. Where did it look for recruits? It looked to youth. It never had anywhere else to look, and it has never looked elsewhere in any land where liquor selling is legalized. If you think I am rather too emphatic in this assertion then let me quote from the British Brewer's Journal on the subject. This journal of February 15, 1922, says: "Yearly tens of thousands of alcohol drinkers die. With the rising generation and whether or not they take alcohol, rests the future of our trade politically, commercially and economically."

In this brazen admission one can easily see where the liquor traffic in old England is looking for recruits. It is "with the rising generation." With a heart of stone it looks out upon the boys and girls of England as its only field for the exploitation of alcohol. And to what purpose? That it might prosper "politically, commercially and economically."

One or two facts from out of the past are in order here. Some time ago I read a survey that was made on the subject of alcoholism by Dr. Alexander Lambert, of Bellevue Hospital, New York City. This



survey was made about 25 years ago. In it he tells us how 68% of these alcoholics became drunkards before they were 21, and how almost 30% of them became drunkards before they were 16. Twenty-five years back, mind you. I have also been most interested in the experience of Mrs. G. M. Mathes, a social worker in Chicago, the night she went through the saloons of two streets, only—Madison and State Streets. In the saloons of these two streets in a single night she counted 1,400 girls. In every one of the 100 dance halls she saw many beautiful girls under the influence of liquor. Now if you will just think back a few years prior to the 18th Amendment, you will remember that such sights as seen by Mrs. Mathes were most common in all the large cities throughout the country. And yet almost every week people are trying to tell me that such conditions never prevailed until Prohibition came.

Furthermore, many American people are talking just as if other countries where there is no Prohibition at all are having no trouble with their young people and liquor drinking. Let us look abroad and see if such is the case. I have before me a copyright article that was wirelessly from London, England, to the "New York Evening Post" on Feb. 20, 1926. It quotes Dr. J. S. Risien Russell, eminent neurologist, in an address before the Institute of Hygiene as saying: "Girls not out of school are to be seen drinking cocktails, champagne and liquors, while at times whiskies and sodas are added to keep them going. It has become a serious national question that young women should be living on excitement and keeping themselves going by drugs and alcohol with little or no food and next to no sleep."

The "New York Sun" on Feb. 17, 1926, carried a cable from London, England, which represents Commander Kentworthy in an address before the House of Commons as saying: "With regard to the pernicious practice of drinking among young women, if they would drink more milk and less alcohol, it would be better for both their morals and their health." The dispatch concluded by saying, "Several bishops deplored the increased drinking that is now going on among young women, particularly cocktail drinking." And not long ago a medical journal published in London, England, called "The Practitioner," made this statement: "But the most unwelcome sign of the times is the great increase in alcoholic abuse among university undergraduates. We do not hesitate to recommend stringent control for these young men who demonstrate their disregard for college rules and common decency in appearing disgracefully intoxicated in public."

Now supposing there was Prohibition in Great Britain today and young women were seen drinking cocktails, and students seen staggering about the grounds as depicted above, can you not hear some English people saying, "Now that's Prohibition for you. Whenever did we hear of young girls drinking cocktails in the old saloon days? And whenever in those days did we see our fine young men staggering about our university grounds in such disgraceful fashion? If we would modify the law and permit light wines and beer, these young people would not dream of carrying on so. They are drinking liquor now just because there is a law against it. Prohibition is simply destroying the young people of England." Can't you hear them saying this? Of course you can.

There is a similar problem in Australia—the land of my birth. Last January I read in a leading newspaper published in one of the finest towns in the State of Victoria, of a group of ministers waiting on the Mayor of the city and pleading with him to take immediate action to prevent the terrible liquor drinking that was going on among the young people in dance halls.

If there was Prohibition in Australia we would hear some folks saying, "You know our young people never took liquor to dances in the good old days. They have started doing that only since Prohibition came. They think it smart, of course, but they will always do it so long as we have a law against it."

I have in my possession a copy of the Melbourne "Argus" for March 21st, 1928. It is one of the leading dailies in that city of a million people. It carries an editorial entitled: "YOUTHFUL WRONG-DOERS." The writer quotes one of the leading judges as being in absolute agreement with the Director of Education concerning the prevalence of crime among young men. He devotes a whole column to the discussion, but evidently is unable to diagnose the real cause of the trouble, for toward the close of his article he writes: "Some explanation has to be found for the persistence of crime when so many influences have been brought to bear on the better side of life."

#### IF WE BUT ASK

When, in school, we were given a lesson  
To write with infinite care,  
We sometimes made an ugly blot  
Upon the paper fair;

But if we showed the teacher,  
And asked her, humbled quite,  
For one more chance, she gave us  
Another paper all white.

Ah, the years have set us lessons  
That were wearisome and hard,  
In our haste we've often blundered  
And the paper white have marred.

But God, the kindest of Teachers,  
Will help with every task,  
He is patient with our failures,  
He forgives—if we but ask.

—Grace H. Poffenberger.

Knowing the attitude of this newspaper toward American Prohibition as I do, how it never misses an opportunity of hitting it, and hitting it hard, it is my firm conviction that if there was any such thing out there as Prohibition, this editor would have seized upon it and branded it as one of the main factors in the increase of crime among young men. If that far-off country had Prohibition we would hear some Australian people saying, "There never was so much crime among young men in the old saloon days as there is now, neither was there so much disrespect for law. Prohibition is simply degrading and debauching the young people of Australia." Of course they would be talking that way. Just as thousands of Americans are talking about their young people.

Exactly the same talk was heard in Canada when her Provinces were under a prohibitory law. And one of the main contentions of the modificationists was, "We must modify our Prohibition law if for no other purpose than the saving of our young people." I have just returned from a visit to Montreal, Quebec, and Winnipeg, Manitoba, where I went to study the Government control system. One of the main things I was particularly anxious to find out was whether or not liquor controlled by governments safeguarded the young people. From what I saw with my own eyes I am confident that it does not, for I am sure that at least a third of the men I saw drinking liquor in the Montreal taverns were young men, and that fully 98% of the people enjoying themselves in Montreal's leading cabarets were young people. There is just as much talk against

the young people in Canada about their fast living and their usage of hip flasks at parties as there is here in the United States. Legalized liquor has not solved the young people's problem; on the contrary, it has aggravated the problem, and I should think that Mrs. Hanis, Police Matron of Vancouver, B. C., is mighty near the truth when she said to a representative of the Vancouver "Daily Star" that "there is more drinking and use of narcotic drugs among young boys and girls in Vancouver than there has ever been during my 14 years' experience here."

Now, alongside the opinion which would have us believe that liquor drinking is much more prevalent in our colleges and universities today than it ever was in the old days, let me place the testimony from the pen of Professor Chas. C. Clark, of Yale University: "I am not a Prohibitionist and have never been. I will admit to you, however, that the effect of Prohibition at Yale University has been good. I know whereof I speak, for I have been a member of a committee on discipline for a time dating back many years before Prohibition. I know conditions intimately. I do not pretend that the students are Prohibitionists or are not drinking, but the change has been simply revolutionary. In the old days our committee was constantly busy with cases involving intoxication and disorders originating from it. Now we have practically no business of the kind at all to transact. Moreover, this is in spite of the fact that in the old days we rarely troubled ourselves about a case of mere intoxication if it had not resulted in some kind of public disorder, whereas now intoxication of itself is regarded as calling for the severest penalty."

Professor Clark is ably backed up in his contention by the Chief of Police in New Haven, Conn., who says: "Speaking from the authentic records of the police department there is much less drinking now than before the 18th Amendment went into effect. Yale undergraduates are much better behaved than then, and one of the direct benefits of Prohibition is that their conduct has improved so materially."

Surely such men are in a much better position to know just what is happening to students in colleges and universities than are the rank and file of people who seem perfectly contented to judge the millions of young people in this great land by the wild doings of a few "smart alecs."

We do not deny the existence of drinking among students in American colleges and universities. We admit the charge. But there are three things in this connection that I for one refuse to admit: 1. That the trouble is anything like as serious as the scandal mongers would have us believe. 2. That the trouble is anything like as bad as it would be if we had the old-time saloon or even a modified form of it. 3. That Prohibition is responsible for the trouble, when we consider that the problem is much more acute in countries where no Prohibition law has been adopted. The "Boston Post" put it this way some time ago: "The 'Post' has put itself on record in favor of modification. But we will say this—if there are no better arguments than the one which represents our boys and girls as guzzlers and tipplers and dancing along the road to perdition because they can't get beer and wine, our faith in modification is sadly shaken."

And well it might be. Parents of America, have faith in your young people; let them know that you have such faith in them and that knowledge I am sure will be to them a high and holy inspiration to reach out, measure up and make good. Please do not take part with the conspirators against Prohibition, in hurling the most iniquitous slander that has ever been thrown into the faces of hundreds of thousands of the very best type of young manhood and womanhood that this or any other country has ever produced.



## Agreeing to Disagree

By the Editor

A correspondent of the "Phila. Public Ledger" writes to that paper that on two recent occasions he has caught and chased away a man who was attempting to loosen a Hoover plate from the front of his auto.

"The fellow ran like the cur he is," writes this correspondent; "and I want to ask you if you think he is a Prohibitionist, since the Prohibitionists are the only people who are intolerant, if one can judge from your editorials." This rebuke to a pussy-footing wet journal was well deserved. It is doubtful if anything in this Presidential campaign has been more contemptible than the disposition to hurl the anathema, "bigot," at anybody and everybody who dared for any reason at all to oppose the candidacy of a Roman Catholic for the highest office in the gift of the American people.

It may be true that a certain percentage of those who oppose a wet candidate have in the back of their heads a doubt as to the wisdom of putting a Romanist into the White House. Is that a proof of shameful intolerance, of disgraceful bigotry? Some say it is; others just as sincerely say it is not. The "Messenger" says that it may

be either bigotry or patriotism; it depends on your spirit and motive. Every voter has the right to take all the facts into consideration, the policies and principles advanced, the personality of the candidates, their character, their religion, their records, and the forces behind them which are most likely to influence their action. It may be well for us to read a careful, dispassionate statement by that eminent and honored Presbyterian, the Rev. Dr. Wm. R. Taylor, so long pastor of the Brick Church, Rochester, N. Y., and one of the nestors of American Christianity. Dr. Taylor says:

"A Roman Catholic has as good a right as any other citizen to be a candidate for the Presidency, and, if elected, to discharge the high duties of that office. But the individual voter always has the right to raise in his own mind the question whether a candidate's personal connections may not render his election inadvisable. . . . If the voter may raise this question in his own mind he has the right to raise it in public. . . . Our Roman Catholic fellow citizens are of the same flesh and blood as the rest of us. They are loyal

and patriotic citizens. . . . And yet—there is that great organization, that mighty world-wide autocracy, whose history for 1,500 years is, sufficiently for all practical purposes, an open book; whose disapproval of democracy and whose doctrine of the subordination of the State to the Roman Catholic Church has been officially, unequivocally and repeatedly declared down to our own day; whose continuing attitude and behavior, both official and personal, 'toward those that are without,' may be observed by any of us; whose ubiquitous presence and activity is like an atmospheric pressure, seeking an entrance in our national life. And time is long. A man's ecclesiastical connection may be no reason whatever for withholding our votes from him. But **that is a fair question for discussion.** . . . There need be no bigotry in it. It involves no invasion of the religious liberty guaranteed by the Constitution."

At any rate, let us decide these matters as in the sight of God, without rancor or malice or anger. Some of us must simply agree to disagree. Whatever bigotry there is may safely be allocated on both sides of the conflict.

## God First!

By the VERY REV. W. R. INGE, D. D., Dean of St. Paul's

(Preached in St. Paul's Cathedral on Sunday morning, July 1st, 1928)

Text: "I have set God always before me." Ps. xvi. 8.

Real progress in religion, both national and individual, is always marked by two features. One is that **our idea of God, our conception of His nature and character, becomes more exalted**, more worthy of a Being whom we declare to possess infinite power, wisdom, and goodness. The other is that our religion, if we are really making progress, becomes more and more **an affair of our whole life**, instead of belonging only to certain times, places, and things. Amid all the multiplicity of characteristics which scholars have collected about religion and religions, these two things seem to stand out. Religion has been classified according as they teach one God or many, according as they teach a transcendent God, governing the world as if it were from outside, or an immanent God, whose will is the law of nature and whose throne is the human mind. We are bidden to distinguish national religions from universal religion and nature religion from moral religion.

These classifications are all good. They call attention to real distinctions which may help us to understand in what ways Judaism was superior to paganism and Christianity to Judaism. But none of them is so important as the two things that I have mentioned—that we should think rightly about the nature and character of God and about the kind of service which he requires from us. The two things are, of course, closely connected at every stage of religious progress.

Barbarous races generally imagine God to be, not exactly such a one as themselves, but such a one as their own chiefs or kings; that is to say, they take Him to be a jealous and irascible Being, very exacting about all due tokens of respect and obedience to Himself; immoderate in His punishments, but placable and good-natured if He be approached in the right way and by getting His priests to ask favours of Him. The connection between religion and morality is loose in these religions. Their gods are ready to connive at wrong-doing on the part of regular and liberal worshippers. It was the Jewish

prophets who did most to lift religion out of its degraded state. This was their chief work, the office to which they were called, the inspiration which made them prophets. You will find eloquent protests against separating morality from religion in Isaiah and Amos and Psalms like the 50th, and perhaps most striking of all in that splendid passage of Micah: "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

We seem here to have reached the high-water mark of religion; and yet we know what a falling-off there was between the prophets and our Lord's time. For centuries there were no more prophets, there were Pharisees instead. The prophets had shown the people true religion by flowing as it were, with the love of righteousness and pure devotion. In the hands of Pharisees it became cold, rigid, petrified. Why was this? In a sense the Pharisees had learned the second of our great principles, that religion concerns the whole of life. Their rules were minute and searching enough to make religion a burden grievous to be borne. They did not spare themselves. They were not what we should call bad men. We shall miss one of the great lessons of the Gospels if we think that the Pharisees and the priests and the scribes were bad men. If they did not live up to the very exacting standards which they set before themselves, they made greater sacrifices for their religion than ninety-nine people out of a hundred do in modern England. How many people now give away a tenth of their income? not to speak of fasting twice a week, if that be a virtue. No, the religious leaders of our Lord's time

were not bad men. They committed the greatest of all crimes; they crucified the Lord of glory because they had an unworthy notion of God. They looked upon Him as the Head of their own party or their own Church, as a kind of arch-Pharisee or arch-priest; and hence there was nothing in their religion to cure their hardness, their bigotry, their professional jealousy, their grievous want of love and sympathy for those whom they called the accursed rabble who know not the Lord.

Among them came Christ, proclaiming that love needs no rules of etiquette and sweeping away the whole mass of vexatious regulations, under which the weightier matters of the law—justice, mercy, and the love of God—may be choked. We know that He denounced the Church of His day with fiery vehemence. Was it not that He foresaw the rapid corruption of His own religion under the same influences? Christian priests have always been very severe upon the scribes and Pharisees who are dead and gone, but too often our Lord's denunciations suit them. The great compromise with Paganism on which the Catholic Church of the Middle Age was founded reproduced some of the worst features of the older religions. Once again religion held a separate and definite sphere in life, confined, as it seems, to selected spots and peculiar modes of action. It surrenders its claim to rule whatever we do and be wherever we are, if only we give and secure to it a special realm. To enter religion came to mean to become a priest or monk.

The Reformation was a revolt against this fencing-off of religion by giving it a sphere of its own. Protestantism was not merely a revolt against the external and materialistic in religion. The Catholic mystics had already found an escape from formalism without leaving the Church. It was the exclusion of the layman's life from the fullest Christian citizenship, with its rights and obligations, which helped to drive the Northern nations to renounce their allegiance to Rome. But, alas! how



difficult it is to preserve any human institution from corruption. Protestantism substituted a new narrowness for the old. Instead of the careful observance of ecclesiastical rule, correctness of doctrine became the test of true religion. Religion was identified with theology, as it had been identified with rites and observances, and once more conduct began to suffer. People who listened earnestly to sermons about the Scheme of Salvation on Sundays saw nothing inconsistent in dishonest trading on the other six days. Their business lay outside their religion.

Thank God matters are better in the English Church now. Our best leaders are showing us how the worship of God and the service of man may go hand in hand and help each other, and public opinion demands greater consistency between profession and practice than was formerly the case. It is no longer possible for a minister of religion to be respected if he is known to be avaricious or a man of pleasure. But much remains to be done. It ought to be a truism that the Church of England has no interests except the highest welfare of the English nation. We do not quite feel that yet. Nor do we always realize that the nation has every right to regard the Church as one of its interests; and I cannot help saying that in my opinion it shows a lamentable state of mind when the ecclesiastics tell the House of Commons that they ought to mind their own business and leave the Church alone. Mind their own business! We ought to thank God that the national Church is still a national concern, and that such debates as were heard in Parliament in December and June, full of deep earnestness and reverence for holy things, are still possible in England, as they would not be, I think, in any Continental legislative chamber. For my own part, I consider that the House of Commons decided wrong in rejecting the Prayer Book, but I think it is far better that they should make a mistake than that they should say: "Parliament cannot waste its time over squabbles about the Anglican Service Book." I have no sympathy with Syndicalism in religion. The Church of England is neither a sect nor a trade union.

But I wish to make a more personal application of my text, "I have set God always before me." Can any of us say that with truth? We know that we are, as a matter of fact, always in the presence of God, that His eye is always upon us. Do we make a point of remembering this? Do we practice the presence of God? To put the matter in the shortest and most definite form, do we pray? By prayer I mean not only petitions, but any lifting-up of the heart and soul to God. That is the accepted definition of prayer. It may seem a strange question to put to Christian people, and of course all who go to Church pray at least with their lips. But is prayer a habit of our lives? How often when we are not in Church do we remember God and lift up our souls to Him? Do we bring Him into our daily work and into our daily play? Is there any part of our lives, any whole section of our ordinary day, in which He has no share? When we take up the implements, the tools of our trade or business, do we remember the text, "Not with eye service, as men pleasers; but as the servants of Christ, whatsoever ye do, do it heartily as to the Lord, and not unto men." When we sit down to a meal, do we remember St. Paul's words: "Whatever we eat, or drink, or whatsoever we do, do all to the glory of God?"

In some trades we may see with our own eyes how badly the work is done by employers and employed alike. Men work in a fashion for so many hours a day, but their heart is not in it; their minds are on the football or cricket field or the race-course. "Whatsoever ye do, do it heartily as to the Lord, and not unto men." I wish we could keep these words in our mind, "as unto the Lord." It is the only secret of steady, good, honest work. God is a Master who cannot be deceived. He demands our best, and never demands anything more; but He does require that we should put our backs and our hearts into whatever we have to do. If a job is too mean, too useless, to be offered to God, we had better drop it and find something else.

The main thing for most of us, I believe, is to reduce to reasonable limits the interest and time that we devote to purely

frivolous subjects, such as sport and the purely partisan aspect of party politics. The great and serious, the high and holy things, which are round about us, all the traces of the footsteps of God, who is about our path and about our bed and spies out all our ways, can hardly find any place in our mind because we have fallen into a pernicious habit of craving hungrily for some foolish little excitement every day. There must be many thousands who, as they lie on their death-bed, will have to confess something of this kind: "I have read all the telegrams of all the horse-races and cricket matches for fifty years. I have gloated over murder and divorce trials in the newspapers. I suppose I once had a mind, I believe I once had a soul; what has become of them I do not know, it is so long since I thought about or used them."

My friends, if this country is to remain a great nation, we must have some better moral discipline and some worthier interest than most of us have got, and we can only get them by having the fear of God and the love of God before our eyes. May I beg those of you who have not tried it to make a habit of a very short prayer, not longer than grace before meat, at all times of the day? It is a practice which I am sure is blessed to all who use it. It gives steadiness to our work and zest to our enjoyment. It saves us from yielding to many a temptation, and it gives our whole character a tone of manly seriousness, a well-balanced and sane judgment of men and things, which will double our value to our friends and our country. We who are here in Church all believe in God: is it safe to leave nine-tenths of our lives as if He did not exist? We believe that He is our loving Father: shall we make Him a stranger to our joys and sorrows? Think of our Lord Jesus Christ, how He lived continually in loving fellowship and filial communion with His Father in heaven. We should be a happier people if we followed His example. We should prove the truth of what St. Augustine said: "God is all to thee. If thou be hungry, He is bread; if thou be thirsty, He is drink; if in darkness, He is light; if naked, He clothes thee with immortality."

## An Adequate Constitution for the Reformed Church

*A paper by the REV. CHARLES E. SCHAEFFER, D. D., read at the Spiritual Conference at Lancaster, Pa., Aug. 1, 1928*  
(The Executive Committee of General Synod requests that it be published for information and discussion)

(Continued from last week)  
**Under the General Synod**

The formation of the General Synod in Pittsburgh, Pa., in November, 1863, marks another distinct epoch in our ecclesiastical history. It was a by-product of the Tercentenary Movement in January and the summer of that year. It was an expression in terms of organization of the new life that was developing within the Reformed Church. The marvel of it is that this celebration occurring as the nation was in the first bitter throes of the Civil War, should have been accompanied by such phenomenal results. The genius of the celebration was definitely doctrinal, but its issues were decidedly practical. Other movements in the Church have started on a practical basis, but have served to divide the Church on doctrinal and other grounds. In addition to the munificent sum of over \$100,000, which remained the greatest single amount ever contributed by the Church prior to the War Emergency Fund in 1919, it had a unifying and heartening effect upon the whole Church. It sensed the mission in a new light, and for the accomplishment of its enlarged tasks the General Synod was organized.

At its first regular meeting after its organization in 1866 the Committee on

Church Property suggested in its report that the Constitution and By-Laws might be reduced and simplified so that the Constitution might be embraced in the Charters of local congregations. Consequently, the General Synod appointed a Committee on Revision and Condensation of the Constitution. The chairman of the committee was Dr. Thos. G. Apple and the other members were: Jere. H. Good, E. V. Gerhart, Isaac H. Reiter, W. F. Colliflower and Elders Andrew Baughman, Charles Santee and John Haller. (The full minutes of the meeting of this committee are in possession of Dr. W. E. Lampe, the Executive Secretary of the Executive Committee of General Synod.)

This committee in 1869 reported and submitted a complete Constitution, of which 400 copies were printed. The General Synod referred it to a special committee of which Dr. S. G. Wagner was chairman. Synod took the following action: "That the Constitution as revised be recommitted and the committee be reconstructed and enlarged so as to number 11 members, with instruction to report at the next General Synod."

In 1872 the chairman of the committee reported that he failed to secure a meeting because the western members refused to come. The report was received and the

committee discharged. The General Synod now took action that each District Synod appoint three members on a committee and that these respective committees meet subsequently and present a joint draft at the next meeting of General Synod.

In 1875 this joint committee reported, but the report was not satisfactory, consequently General Synod appointed a new committee, one from each of the six District Synods. The committee consisted of Drs. S. R. Fisher, J. H. Good, John H. Klein and Elders C. M. Boush, Lewis Steiner and William D. Gross. This committee in 1878 resorted to some revision and patchwork of the old Constitution and to offer Part V pertaining to **A Court of Appeal**. The revised part was adopted by Synod, but the new portion was laid over for another meeting of General Synod.

This Synod at Lancaster in 1878 was characterized by the Peace Movement. For a generation or more the Church had been rent by the Liturgical Controversy and it is not to be wondered at that the fathers could not agree on Constitutional matters. The Peace Movement Commission, of which Dr. Clement Z. Weiser was the chairman, presented in 1881 a wonderful document setting forth in detail the fundamental principles of our Reformed Church doc-



trine, cultus and polity. Inspired by this the Committee on Constitution now presented another form of Constitution which appears in the Minutes of General Synod for 1881. It was ordered to be submitted to the Classes and to the Synods. They sent back suggestions and changes. The Synod of 1884 referred the whole matter to another committee to report at the meeting in 1887. The committee consisted of Revs. S. N. Callender, N. S. Strassburger, James Bossard, Jacob Dahlman, J. B. Kniest and Elders C. M. Boush and Nelson Brewer. This committee reported to the General Synod at Akron in 1887. It had met four days in Meadville, Pa., one week in Akron, Ohio, and evidently bestowed much labor on its task. On Monday of Synod's meeting the report was referred to a special committee consisting of two from each District Synod, this committee to report by Tuesday evening. The committee made many changes and finally the

Synod referred the document to the Classes. In 1890 the General Synod of Lebanon appointed a special committee, of which Dr. E. V. Gerhard was chairman, to determine the action of the Classes on this matter. The committee reported that the Classes did not approve of the full Constitution. Consequently a new committee of nine, representing all District Synods was appointed. This committee was composed of Revs. H. H. Hibschan, John M. Titzel, John Bachman, J. Spangler Kieffer, Marcus Bachman, Frank Grether, D. S. Fouse and Elders C. M. Boush and John W. Bickel. This committee made some minor modifications and presented its report to the General Synod of Reading in 1893. General Synod adopted the report and submitted the matter to the Classes for approval.

The General Synod of Dayton, Ohio, in 1896 received the action of the Classes and referred the interpretation thereof to a

special committee of which Dr. Thos. J. Hacker was chairman. This committee reported that it was unable to determine whether the Constitution was actually approved or not, and so the matter was re-submitted to the Classes. In 1899 at Tiffin, Ohio, General Synod noted that the Classes had not approved the Constitution. Thus after all these weary years since 1866 General Synod had struggled to secure a satisfactory Constitution, for as yet it had none of its own, except the one it inherited from the Mother Synod of the Reformed Church. One would suppose that the General Synod might be weary of making Constitutions and might abandon the project in disgust. But not so. A fresh start was made. At the meeting at Tiffin in 1899 Lehigh Classis overtured General Synod to appoint a **Constitutional Commission**, on which each Classis should be represented.

(To be continued)

## NEWS IN BRIEF

### ATTENTION! BOOK NUMBER CONTEST

The Messenger's annual Book Number will be issued on November 29, and we aim once more to feature the contest which has aroused so much interest among our readers in recent years. We desire to publish again a few letters from the men and women of the big "Messenger" family which tell us in YOUR way, and from YOUR point of view, **WHAT BOOK YOU HAVE READ DURING THE PAST YEAR THAT YOU HAVE ENJOYED THE MOST, THAT HAS HELPED YOU THE MOST, AND THAT YOU WOULD MOST LIKE OTHERS TO READ.** "The Messenger" offers a prize of \$5 in gold for the best letter of **NOT MORE THAN 200 WORDS** on the above suggestion. Books will be given to the writers of the letters ranking second, third, fourth, fifth and sixth. All such letters must be in the Editor's hands by November 14. (Name of titles, authors and publishers must be given, but will not be counted in the 200 words.) Write plainly on one side of a sheet and give an assumed name to your article, giving your name and address on a separate sheet. Will you, in this way, help to "pass on" the best books to other readers? The time is short. Won't you do it at once? We greatly covet your co-operation—and do it within 200 words!

### CHANGE OF ADDRESS

Rev. Albert Hady from 3540 Walnut street, to 2932 Belgrave Ave., Huntington Park, Cal.

Rev. Alex. Harsanyi from 329 S. Broadway to 262 McLean Ave., Yonkers, N. Y.

Rev. Sterling W. Whitener from Rockville, Mo., to Yochow City, Hunan, China.

In St. Peter's Church, Easton, Pa., Rev. A. S. Leiby, pastor, Rally Day was observed on Oct. 14. The Church auditorium was filled. The cash offering, the largest in the congregation's history, amounted to \$2,550.43. This was the first Rally Day service during the present pastorate. The loyalty of the congregation and the progress made during the past year is commendable and most encouraging.

Lehigh Classis will hold its fall meeting at Allentown on October 30. Part of the

program of this fall meeting will be given over to the discussion and planning of the denominational work as it will be presented to the various congregations through Consistorial Conferences in various sections of the Classis. This will prove most helpful to the men who are to conduct these regional conferences, in giving them a definite outline of the work of the entire Reformed Church as it is related to the individual congregation.

In Calvary Church, Turtle Creek, Pa., Rev. John A. Yount, pastor, Miss Mary Dingman, Industrial Secretary of the World's Committee of the Y. W. C. A., addressed the congregation on Sunday evening, Oct. 7, on "Christian Education." 35 newly-elected teachers and officers of the Church School were installed at the same service. Mr. Paul Schultz, a teacher in the Union High School, is the general superintendent. 12 new members were received Oct. 14 at the Communion service. 13 children were baptized. The Knight Templars and the DeMolays attended the service in a body on the evening of Oct. 21. Stereopticon views of the Reformation will be used on the evening of Oct. 28.

Holy Communion was observed in Solomon's Church, Macungie, Pa., Rev. L. G. Beers, pastor, on Oct. 14. A week of special services followed the Communion service and culminated in the Rally Day service on Oct. 21. A catechetical class was organized on Oct. 20. Dr. Charles E. Schaeffer preached the morning sermon on Home-Coming Day, Sept. 16, and Dr. T. W. Dickert brought the message at the vesper service. Re-consecration services for the renovated Church were also held on Sept. 16. Trustee H. L. Hertzog made the presentation speech and Elder G. F. Kershner made the acceptance speech. The committee on renovation consisted of Trustees H. L. Hertzog, Alton Wieder and Jonas Gearhart. The Harvest Home offering on Sept. 9 amounted to \$190.65.

Every Classis of Ohio Synod is holding a fall meeting in October, except Northwest Ohio, whose meeting is scheduled for Nov. 1. This will give a fine opportunity for the men who have charge of the regional or Consistorial Conferences, which in many Classes will follow the fall classical meeting, to discuss and lay out the programs for these Conferences. The sectional or Consistorial Conference is often a Classical meeting in miniature, in which the

Consistories of the congregations of a certain section of a Classis come together for fellowship and for the discussion of the work of the Church. Literature regarding the missionary and benevolent work for distribution at these Conferences may be had free upon request to William E. Lampe, 316 Schaff Bldg., 1505 Race St., Phila., Pa.

Dr. C. A. Butz observed the 20th anniversary of his pastorate in the Dryland Charge, Oct. 7 in the Dryland Church, when the Holy Communion was administered, morning and evening, Oct. 14, at Zion, Bethlehem, when the Holy Communion was held, morning and evening. At Dryland a class of 13 was confirmed on Oct. 6; 4 new members were received, a total of 17. At Zion 2 new members were received. Crowded houses at all of the services and flowers abounded in profusion. At Dryland improvements, costing close to \$60,000, and \$9,000, including a \$5,000 building fund and \$125 organ fund, were reported at Zion. A number of forward strides were noted. As a mark of appreciation Dr. Butz received purses at both Churches, Dryland, \$126.25 and at Zion, \$106. A spirit of peace and harmony prevails in the charge.

From Marion, Pa., Rev. J. C. Sanders, pastor, no official report has been given to the Church for some months. The celebration of the pastor's 20th anniversary in June was a red letter occasion with splendid attendances at both Churches and two timely and challenging messages by Dr. K. O. Spessard, of Annville, Pa. Tangible evidences of appreciation were given to the pastor and his wife by both congregations. At the Rally in September, Heidelberg S. S. passed the 200 mark in attendance for the third time during the present pastorate. The Harvest Home service was featured by a large display of fruits and vegetables carefully arranged, special music of a high order and a large attendance. This congregation and Sunday School has given four special offerings during recent months for the following causes: Near East, Welsh Run and Florida Relief and Hoffman Orphanage. The pastor was sent by the Sunday School as a delegate to the Pennsylvania State S. S. Convention held in Philadelphia. The Church at Grindstone Hill is undergoing the most extensive repairs made to it since its erection 95 years ago.



Rev. Milton Whitener has accepted the challenge of Catawba College to become the Field Secretary of that institution. He will begin his new work Nov. 1.

Rev. A. S. Peeler closed his work as pastor of the Lower Davidson Charge, N. C., on Oct. 1, and is now comfortably located in his new field at Lovettsville, Va.

The many friends of Dr. Edward Herbruck will regret to learn that he is sorely afflicted with neuritis and is receiving care at a hospital in Dayton, O. We all wish for him a speedy return to good health.

Under the direction of the Missionary and Stewardship Committee of Mercersburg Classis, a mass meeting for the men of the Classis will be held at St. Thomas, Pa., on Nov. 11, at 2.30 P. M. The speaker will be Dr. Charles E. Schaeffer. 400 men are expected to attend the meeting.

The mother of Rev. C. F. Dewitz passed away from her earthly home on Sept. 27. A month earlier she had celebrated her 90th birthday. She was a member of Tenth Church, Cleveland, O., where the funeral service was held, in charge of her pastor, Rev. E. M. Preuss.

Mr. Paul F. Eroh, of Ashley, Pa., and Miss Dorothy I. Peters, of Wapwallopen, Pa., were married by Rev. E. W. Stonebraker on Oct. 6 at 4 P. M. Their home at Ashley was furnished and ready to receive them immediately after the wedding ceremony.

Rev. J. H. Keller held Harvest Home service at Zion Church, N. C., Oct. 7, and at Landis, Oct. 14. The pastor announces a Church Building Fund of \$500 given by Mr. and Mrs. D. L. Correll, members of Zion Church, also a gift of \$500 to Ministerial Relief by the sainted elder C. A. Linn, of Landis. Home-Coming Day was observed at Zion Church Oct. 21.

Holy Communion was celebrated on Oct. 14 in St. Mark's Church, Allentown, Pa., Rev. C. D. Kressley, pastor. The special rally service held in the S. S. on Sept. 30 was very successful, and those present enjoyed the address given by Prof. Samuel Ziegler, of Cedar Crest College. Every-member Canvass on Nov. 25.

We are glad to learn that Rev. J. S. Kosower, of Buffalo, N. Y., who was confined to the hospital for some time, has recuperated sufficiently to fill his pulpit.

Special services commemorating the 21st anniversary of the pastorate of Rev. George W. Welsh, pastor of Mt. Zion Church, Spring Grove, Pa., were held on Sunday, Oct. 21. Felicitations to pastor and people.

The October meeting of the Cedar Crest College Club of Phila., was held in Newtown, Pa., at the home of Mrs. Horace Effrig. New members were welcomed and, after business was transacted, a delicious luncheon was served by the hostess. 23 members were present. The next meeting will be held in Schwenksville on Nov. 7.

Rev. Adam E. Schellhase, pastor of St. Peter's Church, Frackville, Pa., will preach a series of sermons entitled, "Studies in the Parables." The subjects from Oct. 24 to Dec. 2 are as follows: "The Patched Garment," "The Worth of the Kingdom," "The Standard of the Kingdom," "The Presence of Evil," "The God Who Answers Prayer," "The God of the Lost," and "The Last Judgment."

Holy Communion was celebrated in Calvary Church, Phila., Pa., Rev. F. H. Fisher, D. D., pastor, on Oct. 14. 317 partook of the Communion. The offering amounted to \$450. Harvest Home services will be held Oct. 28. With the arrival of the fall season there has been a marked increase in the morning attendance. The Bible School is trying out the morning service with an increased attendance.

In our Church at Bloomsburg, Pa., Rally Day was observed Sept. 30. A special program was rendered by the various depart-

ments of the Church School. The offering at this service was \$453.44, which will be applied to the campaign fund for the contemplated new Church School building. On Oct. 14 the fall Holy Communion was administered. The special Communion offering was \$100 and will be applied to the Apportionment.

In St. Paul's Church, Roanoke, Va., Rev. J. W. Huffman, pastor, Rally Day and Harvest Home services on Sept. 30 were well attended and a splendid spirit shown. The Church was beautifully decorated with flowers, fruits and vegetables. A free-will offering of \$455 was given for the Building Fund. This was in addition to the yearly pledges for this cause. The Holy Communion was observed Sept. 30.

Promotion and Rally Day was observed in the Church School of St. Paul's Church, Derry, Pa., Rev. H. W. Black, pastor, on Oct. 14. The School was re-graded and classified at this time on the basis of facts secured through a religious survey conducted by the pastor. The pastor underwent an operation for appendicitis recently. We are glad to hear that he is now sufficiently recovered to resume his active duties again.

Communion was held in the congregations of the Durham Charge, Kintnersville, Pa., Rev. C. F. Althouse, pastor, on Oct. 7 and 14. There were 15 persons received by confirmation. The New Willard congregation has already paid its full Apportionment. This is the third year that this rural congregation has been the first within the bounds of Tohickon Classis to have this honor. The 5th anniversary of Rev. Mr. Althouse's present pastorate was also observed on these dates, and he was greeted by large congregations at all services.

St. Paul's Church, Fleetwood, Pa., Rev. J. B. Landis, pastor, held its fall Communion on Oct. 7. The largest number communing at any fall Communion service during the present pastorate took part in the service. The special offering for the painting of the exterior of the Church was \$44; the pew collection was \$10.92 and the envelope offering, \$438.20. 238 communed. The exterior of the Church has been painted and it is planned to decorate the interior; the contract has been awarded and the work will begin in the near future.

Out of Dr. I. M. Schaeffer's auto vacation trip to Colorado Springs and Yellowstone National Park originated the following series of out-of-doors sermons which were preached in Zion's Church, Ashland, on successive Sunday evenings: Trees As Teachers; Mountains As Monitors; The Canyon's Challenge; The Gospel According to the Geysers; The Role of the Rocks; Revelation According to the Rivers; The Lord and the Lake; Heaven's Highway; The Wayside Crosses; The Thrill of the Trip. The discourses were a welcome summer Sunday evening innovation.

St. Andrew's Church, Weyer's Cave, Va., Rev. H. W. Wissler, pastor, observed the annual Harvest Home service on Oct. 7. A fine display of fruit, vegetables, plants and flowers was tastefully arranged around the chancel. The pastor spoke on "The Garden of God." The attendance was larger than usual and the offering liberal. In Trinity Church, Mt. Crawford, Home Mission Day will be held Nov. 11. Holy Communion was celebrated Oct. 14. Liberal offering for Apportionment. Service an inspiring experience in the spiritual life of all present.

At a special meeting of Maryland Classis, held at St. Paul's Reformed Church, Westminster, Md., Sept. 18, 1928, Mr. Howard L. Wink was received as a Licentiate from the Maryland Synod of the United Lutheran Church, and enrolled as a member of Maryland Classis. Lic. Wink is a graduate of Gettysburg College and of Gettysburg Theological Seminary with the degrees of A. B. and B. D.

Mr. Wink hopes to be settled in a pastorate of the Reformed Church as soon as possible. Members of Joint Consistories and Committees of Supply are invited to communicate with Lic. Wink. He may be addressed at Manchester, Maryland.

Rally Day at St. John's Church, Phoenixville, Pa., Rev. A. A. Hartman, pastor, was a big day. Mr. Walter Wood, General Secretary of the Phila. Y. M. C. A., was the speaker. He took as his theme, "The Investment of Personality," and illustrated points on the blackboard. Mrs. H. J. Hayes, of Valley Forge, told stories to the children. The attendance was 364, which for the 4th year holds the record of local Sunday Schools, all having simultaneous rallies on Oct. 14. At the Holy Communion, Oct. 7, 3 adults were received into membership of the congregation. 222 partook of the Communion, making a new record of attendance.

Rally Day was observed in Zion Church, Womelsdorf, Pa., Rev. H. J. Miller, pastor, on Oct. 14. Mr. George M. Jones, of Reading, gave a splendid message to the 290 present at the S. S. session. The offering amounted to \$1,500.60, and was applied towards the indebtedness of the Church. The pastor gave the Rally Day address in the evening. The Hallman Musical Trio, of Reading, played several groups of selections on the marimba and the bells. The evening offering was \$1,045, making a total for the day of \$2,545.60, which practically

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clears the Church of its indebtedness. There were large audiences at all services of the day, including the 6.30 service by the young people.

William Charles Poetter, son of Rev. and Mrs. Gustav R. Potter, and Miss Olivia Mary Wagner, daughter of Mr. and Mrs. Charles D. Wagner, Reading, Pa., were married by the father of the groom, Wednesday morning, October 17, in St. Mark's Church. The groom is a graduate of Reading High School, 1919, and the Class of 1923, University of Pennsylvania, member of Lambda Chi Alpha fraternity, and is employed with the Nolde-Horst Co. Olivia is a graduate of Reading High School for Girls, 1923, and of Cedar Crest College, Allentown, Pa., 1927, and was teacher in Commercial Department of South West Junior High School, Reading, Pa.

On Oct. 14, 820 communed in St. Mark's Church, Reading, Pa., Rev. Gustav R. Poetter, pastor. Elder Charles M. Leinbach, with the co-operation of 24 officers, assisted the pastor in serving the Communion in the pews. A brief memorial service, for the 6 confirmed and the 3 unconfirmed members, who died since the Whit Sunday Communion, was held in connection with the morning service. The Sunday School promoted 213 scholars; 38 from Cradle Roll to Beginners, 52 from Beginners to Primary, 37 from Primary to Junior, 58 Junior to Intermediate and 28 from Intermediate to Senior Department. The Sunday School, in assembly, decided to raise \$500.00 on Anniversary Sunday, Nov. 18, for improvements.

Second Church, Indianapolis, Ind., Rev. G. P. Kehl, pastor, now has a very attractive weekly bulletin called, "Friendly Tidings," edited by Roy Kohl, who is assisted by Helen Gakstatter, Elmer H. Schmalfeldt, Marie Wallman, William Winning and William Mowwe. In order to remind the Church members of an "engagement with their Church," slips were printed which contained a space for the signature of the member, who thereby promised to attend services on Rally Day on Oct. 14. Promotion Day exercises were held Sept. 30. The pastor and Mrs. Kehl are receiving congratulations on the birth of a daughter on Oct. 4.

In the Greencastle Charge, Rev. G. E. Plott, pastor, Harvest Home services were held in Grace and Trinity Churches on Sept. 16. The offerings were for the heating plant at the Hoffman Orphanage. They were sufficient to complete the obligation of the charge in this matter. Rally Day was observed in both Churches Sept. 23. The speaker at all the services was Hon. Emory L. Coblentz. His messages were very helpful and enjoyed by those present. Holy Communion was observed at Grace Church Oct. 7 and Trinity on Oct. 14. Trinity now has one of her sons studying for the Christian ministry in the person of Mr. Howard Koons, a recent graduate of Ursinus College, and a brother of Rev. John A. Koons, of the North Carolina Classis.

In the Myerstown, Pa., Church, Rev. David Lockart, pastor, 436 received fall Communion, and 8 new members were received, 7 by letter and 1 by re-profession. Offering for the day was \$538. 4 of the young people of this congregation entered Ursinus College and 3 Albright College this year. The congregation lost one of its most faithful members in the death of Miss Kate E. Walborn, a cousin of the Editor of "The Messenger." The Church has recently received \$500 from Catherine K. Mosser, executrix of the estate of William P. Mosser, who for 60 years was associated with the Church. He served for more than 30 years as treasurer of the S. S., and was President of the Myerstown National Bank at the time of his death.

In St. Peter's Church, Lancaster, Pa.,

Rev. C. D. Spotts, pastor, the average attendance during September was 125 and the regular offering averaged over \$70 a Sunday. The average Church School attendance was 133 with a banner attendance of 170. The new staff of 35 Church School workers, with Prof. P. M. Limbert as Director, is one that any Church could be proud of. The pastor delivered the evening address at the Young People's Annual S. S. Conference of District No. 17, at Stehman's U. B. Church, on Sept. 29. He gave the Rally Day address at St. Stephen's Lutheran Church on Oct. 7. About 40 men attended the Men's Rally held on Sunday evening, Sept. 30, and heard the address delivered by Dr. H. M. J. Klein, of F. & M. College.

In East Market Street Church, Akron, O., Rev. William E. Troup, pastor, Miss Minerva Weil remained over from a W. M. S. Institute and was the guest speaker on Oct. 14. She told the story of "The Lost Key," at the Rally Day S. S. service and related her bandit experiences at the morning worship period. As the last hymn was sung the pastor dismissed the speaker to the office and did an unusual thing—lifted a second offering, this time it was a personal love-offering to this consecrated missionary, who is a staunch defender of the "faith once delivered." The offering amounted to \$56.63. She addressed the Intermediates in Christian Endeavor meeting, challenging them to whole time service to Jesus Christ and spoke at the evening service which was in charge of the young people. Visits from such missionaries enrich a congregation.

Trinity Church, Canton, O., Dr. Henry Nevin Kerst, pastor, observed Rally Day on Oct. 14 with Dr. Walter W. Rowe, pastor of Central Church, Dayton, O., as the preacher both morning and evening. The evening service was in charge of the young people. Holy Communion was observed Oct. 21. In the Church bulletin was printed the membership and financial record of Trinity for the past 10 years of Dr. Kerst's pastorate. The statistics show that there were 1,579 members on the roll when Dr. Kerst began his pastorate; 1,450 were received during the 10 years; losses by dismissal, death, and erasure during this period 994; leaving 2,035 members. There are 2,200 names on active and reserve rolls; 2,000 were reported to Classis last spring. Benevolent offerings during 10 years amounted to \$146,397, and the congregational expenses have been \$201,916, making a total of \$348,313 contributed.

In West Manheim Charge, Hanover, Pa., Rev. Edwin M. Sando, pastor, fall Communion services were held as follows: St. Bartholomew's, Oct. 7; St. Paul's, Oct. 14; St. David's, Oct. 21; at Bethel the service will be held Oct. 28. Rev. H. H. Hartman was the speaker on Rally Day held in St. David's on Oct. 7. Bethel will hold its Rally Day Oct. 28. At St. Paul's (Dub's) a class of 40 was confirmed on Oct. 14, the members receiving their first Communion. Special services were held on Oct. 21 commemorating the 75th anniversary of the erection of the first St. Paul's Church. Not including the Harvest Home offerings, the congregations have paid a total of \$513 on the Apportionment. Each Church of the charge is filling a barrel of canned fruit or a box of jellies for Hoffman Orphanage. The pastor was re-elected to the position of a vice-president of the York County S. S. Association at the recent convention held in York.

The corner-stone of the First and St. Stephen's Church, Baltimore, Md., Rev. Robert Miles Stahl, pastor, was laid Sunday afternoon, Sept. 16, at 4 o'clock. The principal address was delivered by the Rev. Henry H. Ranck, D. D., of Washington, D. C. The greetings from the community were spoken by Senator D. G. McIntosh, president of the Senate of Maryland. This congregation was organized in 1750. Quite

a few of the coins placed in the corner-stone had first been placed in the corner-stone of a previous building of this congregation in 1795. When completed this plant, consisting of Church, Church School, recreational facilities, and minister's residence, will be one of the most handsome and best appointed in this city and in our denomination. The congregation expects to begin work with this new equipment about the first of December. The new location is Stoneleigh, one of the most beautiful suburban developments of Baltimore. The pastor and his congregation are to be commended for this wise and worthy undertaking.

Special services were held Oct. 21-24 in First Church, Vermilion, O., Rev. Edward S. LaMar, pastor, to dedicate the improved property. On Sunday morning the dedicatory sermon was preached by Rev. Victor J. Tingler, and in the evening messages were brought by Revs. E. T. English, H. E. Settlage and Conrad Hassel. Special music was rendered at this community service. On Tuesday evening, Oct. 23, a "Self Offering Service" was held and addresses were made by Rev. Dr. Henry Gekeler and Rev. Philip Vollmer, Jr. Open House and Home-Coming Dinner on Wednesday at 5 P. M., brought old and young from a distance, the workmen and their families, the present Church and S. S. enrollment and friends of the vicinity. In the evening at 7.45 Mr. C. D. Powell was master of ceremonies, and addresses were made by Rev. J. H. Stepler, Mr. W. A. Graber, and John Allen Nieding, Esq., and former pastors, Revs. A. G. Lohmann, William G. Klein and B. R. Heller. The consistory is composed of the following members: Messrs. Martin J. Trinter, John Kropf and Creighton D. Powell, elders; William E. Trinter, Frederick N. Krapp, Edwin J. Law and George B. Leidheiser, deacons. The Building Committee, with the pastor as Chairman, consisted of Mrs. Charles D. Williams, Mrs. C. Albert Mattison, Mrs. Frederick P. Will and Mr. Creighton D. Powell. Harvest Home and Rally Day will be held Oct. 28. Holy Communion will be observed Nov. 4.

In St. Luke's Church, Lancaster, Pa., Rev. John F. Frantz, pastor, the Holy Communion was administered on Oct. 7. The attendance was not as large as might be desired and the number communing was a rather low percentage of the total membership. On Oct. 14 S. S. Rally Day was observed. An attendance of 300 had been set as a goal. This was reached and passed, 310 were present, the largest attendance for years. The Rev. Oswin S. Frantz, D. D., of the Department of New Testament Science in our Seminary, brother of the pastor, delivered the Rally Day address. Five classes reported perfect attendance. At 10.45 on the same day the Harvest Home festival was held in the Church, Dr. Frantz preached the Harvest Home sermon. Willing hands had brought flowers, fruit, vegetables and grain from field and garden and beautifully decorated the Church and chancel. On Thursday evening, Oct. 4, the choir, under the able leadership of Miss Emma Myer, rendered the sacred cantata, "The Eternal Message," by J. Truman Welcot. By request this was repeated on Sunday evening, Oct. 14. Every Sunday evening at 6.30 o'clock the young people of St. Luke's meet to discuss the topics as outlined in the Guide Book, "Youth's Crusade With Christ," published by the Young People's Department of the Publication and Sunday School Board. Much interest is being manifested in these meetings. At the October meeting of the Missionary Society the program consisted of the discussion of the Peace Movement. The resolutions sent out by the committee on the "Cause and Cure of War" were unanimously adopted and signed, and forwarded to headquarters in New York City. The folder containing the noon day prayer for peace was distributed.



Some Classes are planning to hold two-day Classical meetings this fall. One of these is North Carolina Classis, meeting at Thomasville, North Carolina, on Nov. 8th for a spiritual retreat, and continuing its sessions through Nov. 9th, in order to take up matters pertaining to the work of the Classis and the congregations.

In Trinity Church, Canton, O., Dr. Henry Nevil Kerst, pastor, on the 10th anniversary of the present pastorate, celebrated on Oct. 1, 5 laymen gave 5-minute messages in honor of the anniversary. The quartet and full choir, under the direction of Mrs. Ira B. Penniman, rendered special musical numbers.

**Notice:** The Editor regrets that lack of space has postponed the use of the final articles in the much-appreciated series by Dr. A. E. Truxal. Many articles and letters on various sides of the Presidential campaign have also not appeared for this and other reasons. We hope our correspondents will recognize the limitations imposed by the size of the "Messenger."

Philadelphia Calssis will hold a series of Consistorial Conferences, beginning with a supper meeting, and continuing through the evening. To this conference are invited not only the members of the Consistories and their wives, of the various congregations in the particular section in which the Conference is being held, but also members of the congregations, and the evening is given over to the discussion of problems and plans regarding the denominational work.

The new Community House erected by the congregation of Salem-Zion Church, Phila., Pa., Rev. A. W. Klinger, pastor, in a very promising suburb of this city, was completed and dedicated to the service of God on Sunday afternoon, Oct. 7 at 4 o'clock. The congregation gathered upon the adjoining plot and at the appointed time they formed a line of march into the building. The key was presented to the Chairman of the Building Committee, Dr. John A. Fischer, who unlocked the door. The service of dedication was conducted by the pastor. Rev. M. Rost, of St. Luke's Church, read the Scriptures, and the sermon of dedication was preached by Dr. Allen R. Bartholomew, President of General Synod, on Rev. 3:8. Community night was held on the Monday following. The new undertaking has a promising field and the congregation is looking upward and forward expecting great things. Miss Elsie Wanner, President of the Y. P. S., conducted the service on Young People's Night, Oct. 14. Other members of the association participated and Mrs. Catherine Miller Balm gave an address on "Crusading With Christ." Solos were rendered by Miss Marie Schmidt.

The program for the autumn meeting of the Classis of North Carolina, to be held in Heidelberg Church, Thomasville, N. C., on Nov. 8 and 9, is as follows: Thursday, 7.30 P. M., Devotional services by Rev. H. A. M. Holshouser, president. Presentation of reports: (1) Missionary and Stewardship. (2) Evangelism. An address by Rev. H. A. Fesperman on the subject, "Evangelism the Primary Objective of the Christian Church." Friday, 9 A. M., Devotional services: "The Mind of Christ as a Spiritual Dynamic," Dr. George Longaker. 9.30, General Business. 10.30, Consideration of Missionary and Stewardship Report. (1) "The Underlying Principles of Stewardship," Rev. L. A. Peeler. (2) "The Relation of the Congregation to the Boards of the Church," Rev. J. C. Peeler. (3) "The Relation of Elders and Deacons to Local Finances and General Benevolences," Elders Edgar Whitener and H. E. Shoaf. 11.40 General Business. 12-1.30 Recess. 1.30, Devotional services: "The Devotional Life of Ministers and Other Church Workers," Rev. C. W. Warlick. 2.00 Further consideration of Missionary

and Sewardship Report. "Training Our Young People for Kingdom Service," Rev. W. R. Schaffer. 2.30, Further consideration of report on Evangelism: "Some Practical Methods in Evangelism," Rev. C. E. Hiatt. 3.00, General Business.

The Centennial Anniversary of Christ Church, Jefferson, Pa., Rev. Paul D. Yoder, pastor, will be celebrated during the week of Oct. 28. Preceding the series of services, a sacred concert by the choir, under the direction of Mr. H. E. Rebert, will be given Oct. 27. On Sunday morning, following the Home-Coming session of the Sunday School, the anniversary sermon will be delivered by Dr. Paul S. Leinbach, editor of "The Messenger." In the evening there will be a union meeting of the 3 societies of Jefferson with brief addresses by a representative from each society and the main address by Dr. Leinbach. On Tuesday evening, Oct. 30, Rev. John L. Guth will preach the sermon and the Stone Church choir will render the music with Edwin K. Krebs as leader. Dr. Henry I. Stahr will preach on Wednesday evening and the music will be rendered by the choir of Trinity Lutheran Church of Jefferson. On Thursday evening, Dr. C. A. Hauser, Phila., will deliver the sermon, and the Lisehy's choir, under the direction of Mr. Adam B. Case, will furnish the music. On Friday evening Rev. Irwin S. Ditzler will be the preacher and the choir of Christ Church will sing. There will be services on Sunday afternoon, Nov. 4, and the anniversary will close with a community service in the evening. The historical booklet of 75 pages will be an interesting and helpful souvenir of the anniversary. On Nov. 11 members of Christ Church will again make a pilgrimage to Hoffman Orphanage to prepare a dinner for the children and to conduct services in the afternoon. The pastor spoke at the Home-Coming service in Hain's Church, Wernersville, Pa., on Sept. 23.

A rainy day kept down the attendance for the Rally Day service of the Manor Charge, Adamstown, Md., Rev. G. W. Kerstetter, pastor, on Sept. 30. Offering of \$85 was for the S. S. Building Fund, which has been increased from a little over \$500 contributed within a period of 5 years to almost \$1,800 during the present pastorate of 3 years. Fall Communion in Trinity Church was held Oct. 7 with an offering of \$85, of which \$42 was for the Apportionment. There lacks but \$25 of half of the Apportionment in the treasury. Miss Mildred Bowings, Vice-President of the Intermediate C. E. Society, won the prize, a loving cup, in the County C. E. Oratorical Contest held in the M. P. Church at Buckeystown, in connection with the County C. E. Convention. The topic was "Crusading With Christ." This honor entitles her to a place in the State Oratorical Contest at Cambridge, Md. Mr. Whitter, now 75 years old, missed the Rally Day service on account of sickness. He has missed only 1 Rally Day service in 45 years and has never missed a Communion service. As a member of the choir and the Men's Quartette he has been a great help in the musical life of the Church. Communion offering at St. John's Church was over \$20; \$16 was for the Apportionment, making over half of the Apportionment of St. John's Church in the hands of the treasurer.

Trinity Church, Skippack, Pa., Rev. Carl G. Petri, pastor, commemorated its 65th anniversary by a series of special services during September, and completed it with the celebration of the Holy Communion and the burning of the note of indebtedness against the new parsonage, on Oct. 7. New Hymnals were also introduced as a feature of the celebration. An address was given on Sept. 16 by Abraham H. Hendricks, Esq., son of the congregation's pioneer pastor, Rev. Joseph H. Hendricks, and

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Dr. R. C. Zartman preached at both services on Sept. 25. The pastor gave historical addresses at all the other services. People not closely acquainted with the history of the Reformed Church in this country often confuse the present Skippack Church with the early Skippack Church associated with the ministry of John Phillip Boehm. There is no connection between them. The latter Church was located about 2 miles northeast of the village of Skippack and passed out of existence before the present Church was founded. The present Skippack Church is in the village. It was established as an independent congregation in 1863 in favor of more liberal Church practices than were in vogue in the township at that time. It was an independent Church for 25 years and then, at its own request, became a congregation of the Reformed Church. Rev. Joseph H. Hendricks was its pastor for 42 years. The subsequent pastors were Revs. Francis C. Yost, William S. Clapp and the present pastor.

Harvest Home services were held in both Churches of the Dallastown Charge, Pa., Rev. Charles E. Rupp, pastor, on Sept. 30. There was a beautiful display of fruit, flowers, vegetables and grain. The Churches were well filled and the offerings for current expenses were liberal. St. Paul's S. S. raised a free-will offering of \$56.13 on Oct. 23 for the hurricane victims in Florida and Porto Rico. Rally Day



services were held in St. Paul's S. S. on Oct. 14. Offering for the Building Fund amounted to \$155. The lesson was reviewed by James McDowell, teacher of the Men's Bible Class, and a splendid message was brought by Rev. Paul I. Kuntz, of York, who also delivered a helpful sermon at the evening service. The Home-Coming and S. S. Rally of St. John's Church was held on Oct. 14. The edifice was crowded with worshipers. This venerable seat of worship has a long and interesting history covering a period of 170 years, the organization taking place in 1758. A number of former members, as well as present, made brief remarks. The main address was delivered by Rev. Paul I. Kuntz. Holy Communion will be celebrated in both Churches of the charge on Oct. 28. Preparatory services were held the Sunday previous. By the will of the late Ephraim Flinchbaugh, who died Oct. 3, St. John's Church receives \$300, to be used for cemetery purposes. On the evening of Oct. 6, Chester F. Heindel, a faithful elder of St. John's Church, and Mrs. Carrie Eleanor Ness, one of St. Paul's useful workers, were united in bonds of matrimony at the parsonage, their pastor performing the ceremony.

Rev. W. S. Gerhard, pastor of the Freeburg Charge, Pa., and his family arrived home on Sept. 30, after a 4 months' absence in California and the Middle West, viewing some of the marvels of God's creation in this great country of ours. Their absence was prolonged a month, owing to a double mastoid operation on their son, William, who has made a splendid recovery. At Fort Wayne, Ind., there was a breakdown in the car, which made the purchase of a new car advisable. The run of 600 miles from Fort Wayne to Freeburg was made in 24 hours, 2 drivers taking turns at the wheel. The party drove into Freeburg at 4.30 P. M. and 3 hours later the pastor was in his pulpit, where he brought a message from nature, based on the 19th Psalm, and was greeted by a large congregation. The following Tuesday evening, a 6 weeks series of evangelistic services was begun, one week being devoted to each congregation. The same series of messages is being given in each of the 5 Churches. Hearty congregational singing and special music are features of the services, which are being attended by large congregations. While the pastor and his family were absent, the ladies of the Freeburg congregation secured admittance to the parsonage and carried off a large number of empty fruit jars. Following the service on Oct. 11, when the pastor and wife returned from Church they found that 60 of the members had taken possession of the house, having brought with them the jars filled with fruit, besides the winter's supply of potatoes, flour, apples, sugar, jellies and preserves, and other provisions. Mr. William F. Brown made a short address, expressing the gratitude of the congregation for the safe return of the pastor and his family, and appreciation of the services rendered during the 5 years of the pastorate, and assuring the continued loyalty of the people, to all of which the pastor responded as best he could. Refreshments were served, after which all present joined in singing "Blest Be the Tie That Binds," and the pastor offered a brief prayer. During the absence of the pastor and family the Ladies' Aid Society of Freeburg also installed a telephone and put a ton of coal in the cellar. It is truly a joy to serve such a loyal and devoted people. Last spring an acousticon was installed in the Church at Freeburg, which has proven a great blessing to some of the people, who are hearing the Gospel proclaimed for the first time in years.

St. Paul's (English), Baltimore, Md., Dr. Lloyd E. Coblenz, pastor, was 50 years old on Oct. 11. The Golden Anniversary was celebrated by holding several services

appropriate to the occasion. They began on Oct. 7. The fact that St. Paul's was a Sunday School nearly six and one-half years before the congregation was organized will always be prominent in its history. It also suggested that the opening service of the celebration should recognize this fact. Accordingly Dr. C. A. Hauser, Educational Secretary of our Sunday School work, was secured to preach the sermon of the opening service. In the evening of this day the annual Harvest Home service was appointed. It stressed the importance of the work of the laymen—men and women in the Church. Mr. John L. Alcock, a layman of our city, was the speaker. The service of Tuesday, Oct. 9, was for all the 14 Reformed Churches of Baltimore. Dr. A. S. Weber, active in the work of our Church here for nearly 40 years, was the speaker. Some part in this service was arranged for all our local ministers. Thursday, 8.00 P. M., was the central service of the celebration. It was the real birthday. Prof. Dr. Theo. F. Herman, Theological Seminary, Lancaster, Pa., preached the sermon. The burning of the mortgage was a feature of this service. It took place following the last stanza of the closing hymn. At this point Master Charles Koontz, a boy of about 3 years, and grandson of Mr. Charles Goetz, brought the match to the pastor in the chancel. Last June Grandfather Goetz offered to provide the match when the mortgage would be paid and ready to burn. In his absence from the city, his grandson took his place. Elder John Freyer, senior elder, made a few remarks, struck the match, set it to the mortgage, and while the large congregation present sang the long metre doxology, the mortgage burned. To make this part of the service possible the congregation made a united effort, including quite every family, and succeeded in raising \$4,300 during last June, July and Au-

**WANTED:**—By the Missionary Research Library, 419 Fourth Ave., New York City, N. Y., Miss H. W. Hering, Librarian, copies of the "Almanac" of the Reformed Church for the years 1900 to 1914, inc., and 1918. Anyone having these copies of the "Almanac" and being inclined to dispose of the same, would confer a favor upon the Library by communicating with the Librarian.

gust. The service of Friday, 8.00 P. M., was preparatory to the Holy Communion. Rev. Albert S. Asendorf, a son of the congregation, preached. He was recently ordained and installed pastor of Faith Church, State College, Pa. He also assisted in the anniversary service of the previous evening. The closing services of the celebration were the observance of the Holy Communion. Both of the services of Sunday, October 14, were devoted to this. Dr. Allen R. Bartholomew, President of General Synod, preached the sermon and assisted in the Communion of the morning service. In all the services appropriate music was rendered. Mrs. Lloyd E. Coblenz, with the assistance of our faithful organist and choir, made this part a success. The attendance upon all the services was fine. Favorable weather contributed its part to the interest aroused in all the homes. All of the rooms of the beautiful and substantial Church plant had been cleaned and redecorated for the occasion. The fine spirit of co-operation in the material effort through the summer months, found a still finer expression in triumphant joy and loving worship through the Golden Anniversary services. The present members of the consistory, with the pastor, are: Elders John Freyer, Dr. Paul C. E. Hauser, Robert G. Humphreys, Albert W. Asendorf; Deacons, Frank B. Lampe, Jr., G. Wilbur McBride, William V. Albaugh, Herbert J. Mahle.

#### A PRINCELY GIFT

For a long time we have in Philadelphia Classis experienced the need of a Home for the Aged. Again and again have we sought to have them admitted to the various Homes here only to be told of the long waiting list. We have often considered the purchase of a property so that we might provide a suitable place for these worthy and deserving people and where the members of our denomination might be together. But the pressure of other things and the lack of necessary funds prevented our doing this.

Now, as suddenly and unexpectedly as

thunder out of a clear sky, the need has been supplied. Through the prayerful solicitation of Elder Jacob S. Sechler, Mr. and Mrs. Wm. H. Berger have transferred to the Classis of Philadelphia their beautiful property in Wyncote, Pa., which is but a few miles beyond City Line.

This house has ten bedrooms, it is well built, in a fine condition, with a large porch, and abundance of shade; and stands in the centre of three and one-half acres. The elevation of this property is high and the neighborhood is quite exclusive. In normal times it would command a price of \$75,000 and just think of it, we have it now in our possession without the outlay of a dollar.

Classis has in a set of resolutions expressed its gratitude to Mr. and Mrs. Wm. H. Berger for their most generous gift and yet though these resolutions were beautifully worded they do not tell that which we feel.

It is indeed a "Princely Gift" and it will be a blessing to hundreds of our aged, deserving and in many cases dependent people.

—Charles B. Alspach.

#### MATERIALS FOR FATHER AND SON WEEK

November 11-18, 1928.

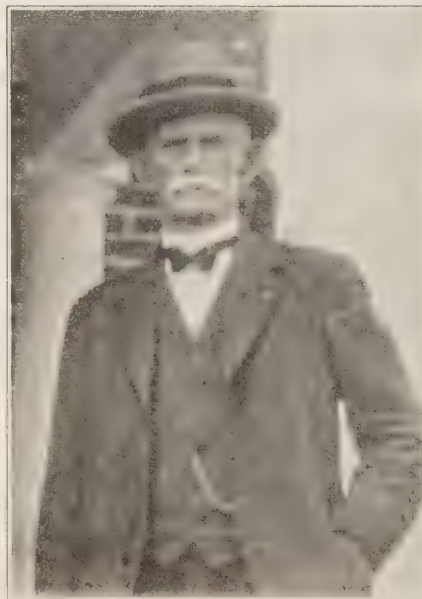
The following material for Father and Son Week are now ready and may be ordered from The Young People's Department.

**A General Descriptive Leaflet**—This is a general leaflet describing all the plans, including suggestions for Father and Son Banquet.

Price, 1½¢ each, \$1.35 per hundred.

**A Worship Program for Father and Son Sunday**—This can be used in any Father and Son observance.

Price ½¢ each, or 45¢ per hundred.



William H. Berger



**Father and Son Songs**—To be used at the banquet or other similar social occasion. Price, 1c each, or 85c per hundred.

#### LOCAL PASTORS FIND THE GUIDE BOOK INCREASINGLY HELPFUL

**Rev. C. J. G. Russom, Indianapolis Ind.** "The Guide Book is improving from month to month and we appreciate so much the fact that now at last we Reformed people have a Guide Book we may call our very own, one that is so well adapted to our own needs."

**Rev. J. Eugene Youngen, Wooster, Ohio.** "Our young people are taking up the Crusade material with enthusiasm. I think it is very fine and will help our young people's work."

**Walter H. Kahler, Superintendent, St. Luke's Church, Lancaster.** "This is a wonderful program for young people."

For further information regarding the Young People's Program write to The

Young People's Department, 413 Schaff Building, Philadelphia.

#### A MEMORIAL SERVICE

In Faith Church, Pen Argyl, Pa., Rev. Wm. H. Brong, B. D., pastor, on Sunday evening, Oct. 14th, an impressive memorial service was held, when a beautiful, oak, chancel rail was dedicated as a memorial to the late Mrs. Clara Leidy Brong, the highly esteemed wife of the long-time pastor of the Plainfield Charge.

At the same time a deftly wrought set of altar cloths was also presented. Both the altar rail and the cloths were prepared and given, as the inscription plate on the chancel rail indicated, "In memory of our beloved teacher and friend."

Attractive programs, in white and gold, containing a picture of Mrs. Brong, a brief summary of her exemplary life, the Class roll, memorial tributes and the Order of Worship for the evening service, were provided by the Dorcas Bible Class, through its president, Mrs. Nelson Bankes, who was likewise the Chairwoman of the Commit-

tee arranging for the memorial service.

Fifteen chancel choir chairs, in harmony with the altar rail, were dedicated at the same time, in memory of departed kindred or in honor of present faithful workers of the Church and Sunday School. Sermons appropriate to the occasion were preached by Dr. J. Rauch Stein on "The Fire Upon the Altar That Shall Never Go Out," and by Dr. Charles H. Rominger on "The Praise Due Unto a Woman Who Feareth the Lord."

The act of dedication, following the unveiling of the furniture by Miss Ruth Brong, was performed by the Rev. Floyd R. Shafer. The program was interspersed with well chosen vocal selections, rendered by Miss Blanche Speer, Mrs. C. K. Smith and Miss Velma Steinmetz.

Preparations for the memorial service was made quietly and came as a complete surprise to Pastor Brong, his son and three daughters, all of whom were present, as were also Mr. and Mrs. Washington Leidy, of Falkner Swamp, the revered parents of Mrs. Brong.

—J. R. S.

## Home and Young Folks

#### THE PASTOR SAYS

By John Andrew Holmes

If Trouble comes to you, make a place for her in your house, but do not introduce her to all your friends.

### Junior Sermon

By the Rev. Thomas Wilson Dickert, D. D.  
PROCRASTINATION

**Text, Proverbs 27:1, "Boast not thyself of tomorrow."**

Our subject is a single word, but it is a large word. And it stands for something that isn't very good. In fact, procrastination stands for something that may do a great deal of harm, and is often sinful. Perhaps, when you try to pronounce the word you may think: Whatever it means, it is something, anyhow, of which I am not guilty. At the same time, it is something of which you may have been guilty more than once, or even many times.

Procrastination is a sin that is committed by old and young. Dean Swift once wrote: "I procrastinate more than I did twenty years ago." Procrastination is a habit that may be formed very early in life and may cling to a person to the end of life. I am telling you about procrastination so that I may warn you against falling into this evil habit. If you will heed my warning, you will often feel grateful to me for telling you about it.

If you will look in the dictionary you will find that the definition for procrastination is, "To put off till tomorrow, or from day to day; to defer, postpone, delay;" "The act or habit of putting off to a future time." The caution against procrastination is the proverb: "Never put off till tomorrow what you can do today." Some persons reverse this adage and say: "Do not do today what you can put off till tomorrow." But this practice has often been fatal.

The English poet, Edward Young, who lived two hundred years ago, said: "Procrastination is the thief of time." A

modern writer has added that it is worse than a thief; it is a murderer. And that which it kills is not time merely, but the immortal soul.

Many of the things that are put off to by-and-by are never done. This is brought out in a stanza, whose author I do not know, which runs as follows:

"With dreamy nooks and gleams of sky,  
And wild flowers, sweet for fingering,  
The blossomy lone of 'By-and-by'  
Goes winding, loitering, lingering;  
Till, after many a green delay,  
It crosses 'Dead Endeavor,'  
And reaches, in the gloaming grey,  
The haunted house of 'Never.'"

Some one has written a little parable on the way in which this habit of procrastination works: "A little seed lay in the ground. The spring winds breathed upon the spot, and the welcome sun smiled upon it, and the earliest rains fell and kissed it, and all of them whispered to it 'Burst into life!' But to their invitation the sluggish seed responded: 'Not yet—tomorrow; tomorrow.' So the days passed, and August came with its dry sky and parching sun, and the little seed, awakening, cried, 'Now, I will burst into life.' But there was no longer a spring sun to smile upon it, or a spring wind to breathe upon it, or spring rains to kiss it, and it died in the coffin which should have been its cradle, murmuring, 'Too late! too late!'"

Childhood and youth are the periods when the habit of procrastination is easily formed. Boys and girls think that life is long, and that they have plenty of time for everything, and therefore they put things off intending to do them some other time. Life is much shorter than it looks, and there are so many things to do that we have no time to waste. The older one becomes the more quickly the years seem to pass, and many of the things we had intended to do will be left undone.

Dr. James Hastings tells us that the Duke of Wellington was once asked how he was able to write his remarkable despatches in the midst of all the pressure of war. He replied, "My rule has always been to do the business of the day in the day." If everybody would attend to the matter of each day in its day, there would be fewer regrets on account of neglected

duties and this would be a much happier world. As Dr. Hastings says, "If we could just stick to the work of each day in its day and put our whole mind into that, we should avoid a great deal of worry and the loss of much energy."

Thomas Numan, in "A Garden of Verse," has a few stanzas about a man who, when he was a boy, dreamed so much of what he would do when he grew to be a man that he let slip the golden opportunities of his boyhood, and when he was older spent his time in regret and thought of what he might do if he had his chances over again. This is the way he puts it:

"He used to dream of things he'd do  
When grown to be a man,  
Beguiling boyhood's years away  
With many an idle plan.

"And now, when grown to be a man,  
He knows no greater joy  
Than dreaming of the things he'd do  
If he were still a boy."

Some of you have heard or read the Russian legend of Baboushka, which shows the bad effects of procrastination. It is said that the Wise Men from the East, who were following the star which led them to the birthplace of Jesus, came one evening to the house of Baboushka, who was then young and beautiful. They told her their errand and asked her to accompany them. And Baboushka replied, "I will come with you when I have set my house in order, but not now." So the Wise Men went on their way. And when Baboushka had finished her work she set out to follow them. But she could not see a sign of men or star. She wandered on over hill and dale seeking the Christ-child, but all in vain. And still she wanders. At Christmas time she carries gifts to the little children, like Santa Claus does among us, because she hopes in one of the children to find the Christ-child whom once she might have found so easily; but she is doomed to disappointment.

The sin of procrastination is at its worst when it leads persons to put off their choice of Christ as their personal Saviour. This is a choice which ought to be made as early in life as possible so that one may enjoy the benefit of His fellowship and help through the whole of life. I hope all who read these words have accepted Christ



Lord and Saviour or will do so at once before you lay this paper aside.

A Christian man while travelling through Texas, had 45 minutes between trains at a junction. He decided to call at the home of a friend in the town and found him seriously ill. In a little while he was talking with his sick friend, who was not a Christian, about the needs of his soul and urging him immediately to accept Christ as his Saviour. "I have only a few minutes to wait and then I must catch my train. Won't you decide before I go?" he pleaded. "No," replied the sick man. "Stop and see me on your way north and I'll let you know." "But you are a very sick man. Take my Saviour before I leave." "Oh, I'll get well and be around in a few days," answered the procrastinator. "No, no! Decide now. I plead with you not to delay." But he could not prevail upon his friend, though he remained so long that he was compelled to go to the station on a run in order to catch his train. On reaching Houston the Christian man received this telegram: "Five minutes after you left your friend died."

John Ruskin, the noted English writer, had on his desk a paper weight made of a block of quartz on which was deeply carved the word "Today." It was because he did each day's duty faithfully that he was able to accomplish so much. Remember, today is the only opportunity we have for life's work.

"Trust no future, howe'er pleasant;  
Let the dead past bury its dead;  
Act, act in the living present,  
Heart within and God o'erhead."

## PUZZLE BOX

### ANSWERS TO—BEHEADING THE ACROSTIC, NUMBER TWO

1. R-ends.
2. E-ager.
3. F-rail.
4. O-pen.
5. R-over.
6. M-ember.
7. E-robe.
8. D-reams.
9. C-rush.
10. H-armed.
11. U-sing.
12. R-age.
13. C-hairs.
14. H-ears.

—REFORMED CHURCH.

### SOME QUESTIONS IN HISTORY, PART ONE

1. Who discovered America and when?
2. Who discovered Florida and when?
3. Who discovered the Pacific Ocean and when?
4. Who discovered the Mississippi River and when?
5. Who conquered Peru and when?
6. Name the oldest settlement in the U. S. Give date and who the settlers were.
7. Name the oldest English settlement in the U. S. and give date.
8. Who received the charter for Pennsylvania and when?
9. Who founded Philadelphia and made a treaty with the Indians?
10. Who defeated Braddock and when?
11. Name Braddock's Lieutenant who escaped unharmed.
12. Who captured Quebec in 1759 and whom did he defeat?

—A. M. S.

"In education the whole being must be taken into consideration. It is not enough to train the hand, the eye, to quicken the perception of the senses, develop the quick-

ness of intellect, and leave out of consideration the building up of character, the aspirations of the soul."—Calvin Coolidge.



## Bible Thought This Week

GIVE GOD THE BEST:—  
Honour the Lord with thy substance, and with the first fruits of all thine increase.—Proverbs 3:9.

## HOME EDUCATION

"The Child's First School is the Family"  
—Froebel.

### THIS MATTER OF TRUTH-TELLING

Edith Lochridge Reid

"Dorothy told me that the dog grabbed her dress and tore it, but I saw her climb the apple tree and snag it as she came down." Mrs. Allen looked worried and resentful as she related her trouble.

"Why do you think she told you that?" asked Grandmother, who appeared placid and confident, as if she might be able to analyze the situation from a more detached view-point than the mother could.

"Oh, I know why she told the lie, for that's certainly what it was, although I regret to admit such a fault in my own daughter," replied Mrs. Allen.

"Why was it?" asked Grandmother, still more keenly interested in solving the problem.

"Well—I told her if I ever found out that she climbed that scraggly old tree, I'd punish her," answered Mrs. Allen.

"What reason did she give for climbing it?" continued Grandmother.

"Oh, she had some excuse—about putting a baby bird back in the nest or something of the sort," replied Mrs. Allen.

Grandmother was thoughtful for a few moments. So was Dorothy's mother. There seemed to be several points here that should be considered before censuring Dorothy too harshly or unfairly. Grandmother was the first to speak.

"I do not believe Dorothy would have told you this untruth if she had not felt the threat of punishment hanging over her. While she might have expected your displeasure because of tearing her new dress, she would only have had that offense to think about. As it was the regret of tearing her dress was submerged in the fear of having to pay a penalty for climbing the tree. I have never known any child-problem to be settled in a satisfactory way by threatening punishment."

Grandmother had been firm and convincing. Mrs. Allen was rebuked.

"After all," thought the latter, "the desire to save that little bird was a matter of greater concern than the child's dress, and it is not strange that saving the bird seemed of more importance to Dorothy at that moment than minding her own mother. Perhaps she was not so much to blame as I. I was cross about the damage to her dress, and frightened her. She did not tell a premeditated lie nor deliberately plan to deceive me. She was afraid when I confronted her with the fact that she had broken a command."

This is only one instance of many that could be cited to bring our reasons for untruthfulness in children. Sometimes over-excitement causes a child to tell, impulsively, something that is not true. Then pride forbids admitting the fault and the first statement is stubbornly adhered to. Exaggeration is usually the result of a desire to tell a bigger story than a playmate. Many children crave notice and applause. Often a lie is told to get out of a difficulty or to avoid performing some duty, and

very often children have heard their parents use similar tactics to break engagements that were undesirable.

At least, the truth-telling habit should be cultivated in children. This cannot be done by threats of punishment nor by means of the hard and fast command to be truthful, but only by establishing a respect for the spirit of truth.

"I believe that the kindergarten is an essential part of the school system. As a rule a child of pre-school age has lived a sheltered existence. To make a success of group living he must learn to regard the rights of others and to adapt himself to new conditions."—Alfred C. Thompson, Principal, State Normal School, Brockport, N. Y.

Is there an indifferent attitude in your community as to furnishing the little children with the early training which they are entitled to receive? If so write for the leaflets to the National Kindergarten Association, 8 West Fortieth Street, New York.

## Birthday Greetings

By Alliene S. DeChant

Greyhounds—greyhounds. Your Birthday Lady saw more than 24 of them run six flat and hurdle races at Cambridge, and how I wish you had been with me, in the six-pence section, to watch them, four and five at a time, chase a big, make-believe hare around a 550-yard dirt track! I wondered how their white-coated, derby-hatted trainers would start them off. I soon found out. They were put in a five-in-one pen that had a trap-door. When the starter waved his flag, up went the trap-door and out leaped the racing hounds! It was easy to follow them, for each had its number printed on its jacket. Once something went wrong with the rope-track of the rabbit, and all four hounds pounced upon it and almost chewed it to pieces! And the race had to be run over again. I'm sure you would have liked the hurdle races best. How gracefully and easily the hounds leaped the brush hurdles, and how eager they were to catch the make-believe rabbit that always kept ahead! And it was good to see the pats the trainers gave the greyhounds, and the rubbing before and after the races. "Greyhound flat and hurdle races" greetings to all my boys and girls who like to see animals run contest races.

Greetings to our 46 new members! We welcome 6 "clubbers" from Greencastle, Pa.; 34 from St. Paul's Church, Lancaster, Pa.; 3 from Meyersdale, Pa.; and 3 from Timberville, Va. Our total membership is now 7,525.

P. S. I saw "bumping" races, too, on the Cam and how exciting it was to run along the bank with the Cambridge crowd, cheering the rowers as they tried to bump each other and reach the goal first!

P. S. 2—Wouldn't you like to walk down Magpie Lane, on Friday street, or Rose Lane, Thrift's Walk or Threadneedle street? Then come to England!

## A Tribute to My Mother

(The following beautiful picture of an old-fashioned Christian mother was drawn by one of the well-beloved pastors of our Church, the late Rev. Dr. Henry Harbaugh. It is well worthy of remembrance.)

She was a plain woman in dress, manners, and in all her thoughts and feelings, and far removed from what is called "the polish of good society." Strange and old-



fashioned as it may seem, I believe, at this moment, my cheek would blush if I could remember ever to have seen my mother dance. She was industrious, mild and kind-hearted to her children. Home was her earthly paradise. Ah! how well I remember what a day was Saturday in our house; not a corner had escaped the general cleansing. Not a path in the yard was unswept. Seldom was it that the last two hours of Saturday evening were not spent in examining, folding up, and laying into their proper places, our clean raiment for the Sabbath. Nor rent, nor want of a button would meet our eyes in our garments. There was not a spot in that little realm which we called our home, that had not been under the hand and eye of our mother.

I do not think that my mother ever read a novel. She did not know that this was necessary in order to make one tender-hearted! She never spoke to us of "Bulwer's last," or Scott's best. I do not recollect of ever having heard her say anything about the necessity of reading novels; never saw her weep over one. Yet she was tender-hearted, and kind to the poor. She was one of those peculiar old-fashioned mothers, from whose doors you can see poor neighbor women depart with full baskets and full hearts. Many a piece of soap, bacon and such like were tied up in a handkerchief by her, while some one to whom this was no small matter, looked gratefully on. Many a long line of sausage and lump of pudding left our cellar directly after butchering time. She used to say: "Give to the poor, and you shall never want." I suppose she learned this from an old Book that used to lie on the corner of the mantle, over which she used to pore full many an hour. It pleased me greatly that I can recollect this of my mother, now that she sleeps in yonder grave. I never heard her boast of what she had done; when she gave, it was all so natural with her, as she did it so quietly—just as it is with a tree when it shakes off its ripe fruit. My mother used to read the Bible and go to Church. It seems as if I could still see the carryall move round the corner of the orchard, towards the little village, in which stood the Church where our fathers worshipped. It was a plain way of going to Church, but it was the way my mother went; and I verily believe she went with a good object in view. I doubt whether it ever entered into her mind that it was a shame to go to Church in a carryall. It is a long time since then, and times and customs have greatly changed, but still it giveth me pleasure to think of the old Book on the end of the mantel, which my mother used to read on Sunday afternoons, after she returned from Church. I cannot get rid of the idea that it was her Church-going, in connection with that Book, that made her so good a mother.

When I think of all these things, I feel sorry that I was not more kind to my mother—though I cannot recollect any particular act of harsh unkindness; yet I fear there might have been some. If she now stood before me, oh, with what earnestness would I inquire whether any of my conduct had ever grieved her! and if so, with what sincere penitence would I ask her pardon! But now she heeds not, and hears not, and perhaps knows not, how I praise her—my sainted mother! Even now, thou sainted spirit, my heart melts in penitence to the feet of Jesus, at the remembrance of my childish thoughtlessness and youthful ingratitude!

At the time of my mother's death I was in Ohio, with my cousin, Daniel Harbaugh! It was in November, 1837. One day he received a letter. Immediately he asked me to take a walk with him. We found our way into a woods south of the town, where he opened to me the touching news. Her image came up to me, not as dead—for I could not see her so—but as

she stood leaning upon the porch in tears, when I was entering the carriage to leave for the West, over a year before. In this way, and in no other, have I seen her ever since. In this position only do I desire to see her—it is the best picture of her true character, always affectionate, bearing tenderly upon her heart of hearts the temporal and eternal good of her children. I cherish this image of my weeping mother. I can so easily transfer this recollection of her to the state of the glorified in heaven, where all the beautiful is permanent. So will I see her till I meet her in the bloom of immortal youth, clothed in the pure white robes of the sainted in our Father's house above. Now before I lay down my pen, I do most devoutly thank God for giving me such a mother.

You've read to me the words, Mother,  
Of Him, the meek, and mild,  
How he who enters heaven, Mother,  
Must first become a child!  
O, when the power of that bright world  
My childhood glorifies:  
I'll know you there as I do here,  
My Mother, in the skies!  
Then shall I see,  
Eternally,  
An angel in your eyes!

The Guardian (1868).

Freddy—"Grandpa, did you once have hair like snow?" Grandpa—"Yes, my boy." Freddy—"Well, who shovelled it off?"—Pathfinder.

## Family Altar Column

The Rev. Ambrose M. Schmidt, D. D.

October 29 to November 4.

**Practical Thought:** Ideal citizenship is expressed in obedience to the law.

**Memory Hymn for November:** "Thou, By Heavenly Hosts Adored."

**Monday, October 29—Divine Sanction of Law.** Read Romans 13:1-7.

We are in the habit of thinking about law as being divided into two great realms, the natural and the spiritual. God's law is one law, whether it be the natural law in the spiritual world or spiritual law in the natural world. Our God, moreover, is a God of law and order. Our greatest freedom is found when we are obedient to and live under the law, whether it be natural or spiritual, civil or religious. To ignore or to refuse to acknowledge the law as our schoolmaster, prevents our enjoyment of the greatest freedom and sets us down in the realm of lawlessness.

**Prayer:** O Thou, Who hast brought order out of chaos, and hast written everywhere the lesson of freedom, makes us, Thy children, more eager to live in the full liberty of Christian citizenship. Help us to love Thy laws, and have them written upon our minds and hearts, now and evermore. Amen.

**Tuesday, October 30—The Law of Love.** Read Romans 13:8-14.

How far removed from us would be many of our disturbing experiences if we obeyed Paul's admonition—"Owe no man anything, but to love one another." Love is woven like a silken thread through the meshes of the two great commandments. Love is the greatest thing in the world. No great heart ever stops throbbing to think of love as a law. Please remember that Paul also says that love is the fulfilment of the law. When we love God as we ought to love Him, we will love our neighbors (brothers) as we ought to love them. Then love will be a law glorified.

**Prayer:** Fill our hearts and our minds, O Christ, with Thy spirit and Thy life, so that, obedient to the Father's will, we may live with and love our neighbors even as Thou dost love us. Amen.

**Wednesday, October 31—Some Prohibitions.** Read Exodus 20:1-17.

Stop. Look. Listen. A challenge that meets us very often, where cross the crowded ways of life, and whosoever is wise, will heed the kindly warning. You can't go just where you choose, when you choose, without meeting prohibitions and imperiling your life. Prohibitions are posted at every danger spot along life's highway. The Ten Commandments are a remarkable group of God-giving prohibitions designed to keep us safe. "Personal Liberty" so loudly heralded today, as a rule means selfishness, a desire to run free from all restraint. It cannot be done and an honest-to-goodness Christian does not want to do so.

**Prayer:** Against all impure lusts and desires; against all deceits of the world, the flesh and the devil; against hardness of heart and contempt of Thy Word and authority—Good Lord, defend and deliver us. Amen.

**Thursday, November 1—Rewards of National Righteousness.** Read Deut 28:1-10.

Surely the Lord's promises are as steadfast today as they were 3,000 years ago. He then said to Israel—"If thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments. . . . He will set thee on high above all the nations of the earth." Is there any other nation that He has crowned more abundantly with blessings as our nation? Are we anxious to know and do His will? As a Father whose heart is full of love, He has borne with us. Our rewards and blessings have been many. Let us cultivate a spirit of reverence and obedience and, as a nation and as individuals, become more worthy of His unending care.

**Prayer:** By the quickening power of Thy Holy Spirit, dear Lord, stir us to a deeper sense of our dependence upon and a holier reverence for Thee and for all Thy laws. Hear us, O Lord, lest we forget! Amen.

**Friday, November 2. The Woes of Drunkenness.** Read Proverbs 23:29-35.

The corner saloon with its reeling patrons, thrown through its curtained door, is a thing of the past. The World War brought us many horrors, but it also emancipated a drink enslaved nation and said:—"Henceforth be ye free-men!" If our homes have never felt the shadow of this destroyer of reason and of souls, let us thank God. If He has kept us so that the desire for strong drink has never stricken us, let us thank Him again. If love lies at the foundation of life and runs like a silken chord through all of life's experiences, should not this law of love compel us to uphold the standards of sobriety and strive valiantly to keep them unspotted? May the passion for strong drink never smite us and may we do all in our power to keep it from smiting others.

**Prayer:**

"O Jesus, I have promised  
To serve Thee to the end;  
Be Thou forever near me,  
My Master and my Friend;  
I shall not fear the battle  
If Thou art by my side,  
Nor wander from the pathway  
If Thou wilt be my Guide." Amen.

**Saturday, November 3—Abstinence for the Sake of Others.** Read Romans 14:13-23.

Isn't it a silly thing for us to fight about drinks, when life is such a tremendously big thing and offers such splendid opportunities for serving others? As Christians



we ought to love our brethren so much that we will gladly abstain from all things that can or will harm them. To allow our appetites to take the right of way, without regard for their influence upon others, is altogether unworthy of big Christian men or women. Intoxicants may not work any perceptible harm upon me, but the harmful effect of my example and my use of strong drink may work destruction upon others. The fight made today against the 18th Amendment is largely a selfish fight. When my freedom hurts or interferes with the rights or safety of others, the fact that I am my brother's keeper, should be of sufficient urge to compel or constrain me to a willingness to abstain for the sake of others.

**Prayer:** We thank Thee, O God, that in serving others we may be serving Thee. Help us to be strong and brave in removing stumbling-blocks from the pathway of others. Amen.

**Sunday, November 4—God's Ideal Man.**  
Read Psalm 15.

Dr. Stifler calls the 13th chapter of Romans "the Christian Citizen's chapter." Of course, there is only one ideally perfect man and He is God's own man, Jesus Christ, our Lord. Happy, however, can we be in our efforts to live after His example and to think His thoughts after Him. God's Ideal Man revealed in us can be none other than the Christian Gentleman. A man

whose citizenship is a four-fold citizenship: God, Country, Neighbor, Self. A virile Christian is one who recognizes God's primacy in his life. His nation's claims for supreme loyalty. His neighbor's fellowship in the great brotherhood of man, and finally—the duties, services and obligations which primarily relate themselves to his own self. God's Ideal Man is one who is somehow reflecting the mind and heart of Jesus Christ and helping the world to know the Christ as He is reflected in the Ideal Man's Life.

**Prayer:** Dear Father, help us to be more like Jesus in life and service. May the world see and know that we have been with Him and are trying very hard to follow in His footsteps. Amen.

## A LETTER TO THE CIRCULATION MANAGER

Winter Haven, Fla., Oct. 4, 1928.  
Reformed Church Messenger,  
Phila., Pa.

Gentlemen: In renewing "The Messenger" subscription for about the 17th year of my barely 31 years on this mundane sphere, I want again to bear testimony to the excellence of the paper as compared to other religious journals. "The Messenger" has always been the type of journal that the larger denomination would be glad to own and under Dr. Leinbach and his able associate, Dr. Bromer, it is becoming increasingly a great moulder of religious opinion. Living in a section of the country hundreds of miles removed from the nearest Reformed Church (that at Charlotte, N. C.), and where the Church is known only to a small percentage of people who come from the north and west, the writer (although now an M. E. South), retains much affection for the old Church and strives to keep in close touch with its work through "The Messenger" and Syn-

odical and Classical Minutes. He gets from them much inspiration, but especially from "The Messenger." The editorials hold his attention and admiration while the News in Brief columns are his constant delight. Might it not be good to remind pastors frequently that the News in Brief columns should have more of their contributions? They are the heart throb of the paper. Also, the writer wishes to commend its editors for being more liberal in their use of pictures of Churches and pastors than several years back. This is particularly invaluable to those of the type of the writer, who makes a hobby of collecting Church pictures for his Reformed Church archives. These together with other features makes "The Messenger" the prima inter pares among Church papers.

With all good wishes for the continued growth and success of "The Messenger," and with the hope that it may soon reach the 50,000 mark in circulation, I beg to remain,

Very fraternally yours,

—Russell N. Haas, Editor,  
"The Winter Haven Daily Chief."

take toward the spirit of lawlessness manifesting itself in every community.

I. **The Duty of Loyalty**, vs. 1-7. Paul wrote this letter to Christians residing in Rome. They were living in the capital of a despotic and pagan empire. They were the subjects of a Caesar who was a master of iniquity. They were under the rule of cruel and greedy magistrates. To Christian men in such an evil environment Paul expounds good citizenship—its duties and obligations. And what is the sum and substance of his teaching?

The primary obligation of good citizens, according to Paul, is loyalty to the law of the land. "Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God." Now few men in this democratic age would accept Paul's political philosophy without very material modifications. We do not believe in the divine right of kings and magistrates to rule men according to their good pleasure. Both America and Protestantism owe their very existence to men who denied and discarded that theory of government.

But you may translate Paul's theory into the terms of democracy without changing its essential truth in the least. Government rests upon law. Without law you have neither civilization nor culture. Loyalty to law, therefore, is the primary duty of good citizenship. The only possible alternative is anarchy or lawlessness, which means chaos. In any civilized society, life and liberty, peace and property rest upon the foundation of law. Break the law and you shake this foundation.

And this duty of loyalty becomes the more imperative when the law of the land is of our own making. In Rome it was imposed from above and from without, but in democratic America all the people, through their representatives, are the law-making body. And thus the Eighteenth Amendment has been written into our Constitution, which is the basic law of our land. Thus the enforcement act has been expressed in definite statutes.

Can there be any question, then, any honest doubt about the right attitude of Christians toward this temperance legislation? They must stand squarely for law enforcement. But suppose a man does not believe in the right or wisdom of this amendment and the enforcement act? Suppose he regards it, sincerely, as an invasion by federal authority of States' rights, as an infringement by law of personal liberty? Doubtless many of our citizens are perfectly sincere and candid in their criticism and denunciation of our present laws on such, or similar, grounds as these.

And, in such a case, they have a perfect right, even a duty "for conscience sake," to voice their dissent and work for a legal change of our present legislation. We may regret and oppose their efforts. We may thoroughly disagree with their position. But we have no right to impute evil motives to all those who openly and legally work for a revision of our laws.

# The Church Services

## SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.  
Twenty-second Sunday after Trinity, November 4, 1928.

**World's Temperance Sunday**  
Romans 13:1-14.

**Golden Text:** Love worketh no ill to his neighbor: love therefore is the fulfilment of the law. Romans 13:10.

**Lesson Outline:** 1. The Duty of Loyalty. 2. The Debt of Love. 3. The Lordship of Christ.

Paul's letter to the Roman Christians is a profound theological treatise. Its major theme is sin and salvation. And, in discussing this great topic, Paul pictures the entire fabric of human history as being under God's redemptive purpose and power, from the beginning to the end of time. In these doctrinal and theological chapters of Paul's letter (1-11) the reader finds a profound philosophy of life, a deep Christian interpretation of its ultimate meaning for individuals and for mankind as a whole.

But our present lesson is not taken from this section of the letter. It is found in the second part which deals with practical matters. The great apostle, unlike some moderns, saw no intimate relation and close connection between creed and deed, doctrines and duties. In his many writings he never sunders what God has joined together. Each of his letters passes from

the formulation of great Christian doctrines to the proclamation of high Christian duties. So in Romans.

The particular passage chosen for our study stresses the duty of citizenship. The Christian, according to Paul's teaching, is bound to be a good citizen. His citizenship in the Kingdom of God does not release him from his political and civil obligations, unless the demands and decrees of earthly rulers are clearly contrary to the will of God. Indeed, the Christian will do more than the law demands. He will seek to fulfil, in all his human relationships, the obligations of love, "which worketh no ill to his neighbor: love therefore is the fulfilment of the law."

No more appropriate lesson could well be chosen for our observance of the "World's Temperance Sunday." It bears the significant sub-title, "Standing for Law Enforcement." That phrase raises very squarely an issue that demands straight thinking and plain speaking. Doubtless the world's temperance problem has other and deeper aspects than law enforcement. But that, certainly, is the immediate issue here in our land. Clouded and caricatured by all kinds of sophistry, it is fast becoming a critical issue. Pending its solution, all other matters may well wait. The paramount question of the hour for America is whether the law as it stands shall be enforced or flouted; and, particularly, what attitude Christian men must



Honest dissenters may go even farther than that. They may become frank and fearless rebels against the laws made by a majority of their fellow-citizens. They may do this provided they are willing to face and take all the consequences of their lawlessness "for conscience sake." That is what our forefathers did when they rebelled against England. They were ready to die for their principles. But that is not the way of our modern lawbreakers, high and low. Their conduct is marked neither by conviction nor by courage. They do the one thing that no good citizen has a right to do. Privately and personally they defy and annul a law of the land, for gain or their pleasure.

II. **The Debt of Love**, vs. 8-10. Paul affirms that Christians must obey the law. The primary duty of good citizenship is loyalty to law. But the apostle does not stop there. He proclaims a law that is higher than any earthly, even the new commandment that Christ laid upon His followers. Paul now enjoins this law of love upon the Christians at Rome. "Owe no many anything, save to love one another: for he that loveth his neighbor hath fulfilled the law." The payment of this debt includes and covers all the other obligations, as, for example, the Ten Commandments (v. 9). And, "if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself."

Here the apostle places our duty of observing and enforcing the liquor legislation on a much higher plane than that of law. Love demands it. Strong drink is the cause of much suffering and sorrow. It works ill to the whole social body, to the drinker himself and to all his dependents. But "love worketh no ill to his neighbor." Therefore, for love's sake a Christian citizen will do even more than the law demands in order to cleanse the social order from all the things that harm men.

III. **The Lordship of Christ**, vs. 13, 14. Finally, in the closing verses of our lesson, Paul carries the argument for temperance, for the world's temperance, to its ultimate height. "Put ye in the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." Only thus, by a transformation of their natural spirit through faith in Christ, do men learn to live in love towards their neighbors. Only thus will they pass from the bondage of legal restraint into the liberty of a love which seeks the good, yea the highest good of all mankind. Then they will "walk becomingly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy."

Thus, even in studying a lesson on law enforcement, let us not forget that the only radical cure of intemperance, as of all other sins, is Christian character. Laws may help, but they do not heal. Legislation protects the weak and restrains the wicked, but it does not of itself create strength and goodness. Religion goes beneath the surface to the root of intemperance in the heart of man. There it applies its remedy. And the remedy is a change of heart—"putting on the Lord Jesus Christ," as Paul puts it dramatically.

That is the chief business of the Church always, even in the widespread lawlessness of our times. But that supreme task carries with it the plain duty of loyalty to the law of our land.

#### THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

November 4th—In What Ways Do We Waste Our Time? Eph. 5:16; Psalm 90:12.

The general emphasis of our topics during the month of November is Stewardship. We are stewards not only of our talents, but also of our time. It is as great a sin to waste time as it is to waste

money. Time is a trust, and a certain portion of it is allotted to each of us and we are to make proper use of it. When once it is gone it can never be recalled. When one squanders money he may perchance regain it, but when one wastes time it will never come back. In vain do we cry, "Backward, turn backward, O Time, in thy flight!" It never returns. Each day we use up a part of our time and each day there is less remaining for us. Consequently we should not waste our time, but improve it as best we can.

First—**We waste time by not heeding the moments as they fly.** Days are made up of hours, hours of minutes and minutes of seconds. We lose a minute here and there without thinking much of it, but soon these minutes run into hours and days. We even fail to appreciate the significance of these short periods of time. Sometimes a decision may be made in a moment that determines one's whole life. Sometimes a person may make a misstep and thus spoil his whole career. It does not take long to fall. Sometimes it takes a long time to climb. We must, therefore, appreciate the value of the little fragments of time. If rightly used they may be of great value. Generally people who complain that they have no time for anything do not know how to make use of the minutes at their disposal. At the entrance to Fairmount Park in Philadelphia stands a monument to Washington. The artist has so constructed the different parts that through the mouths of animals that are crouching at his feet there flows a perpetual stream of water. There those beasts lie and make no effort to arrest the gliding water. So do minutes and hours pass along in our lives and we seem to be heedless of what they might mean or do for us.

Second—**We waste time by loafing.** People have nothing to do and they have not planned to do anything. When one sees the hundreds of men who are loafing around our street corners without any purpose, without any work, one wonders how such folks can live and one regrets the waste of time of which they are guilty. There are so many people in the world who are aimless and seem to have no purpose in life. They drift hither and thither. They pass the time without concern and sooner or later reach the end of their days without having done anything to make the world better. They tell us that when Lincoln was a boy, instead of loafing around the corner with other boys, smoking and spitting and swapping smutty stories, he improved his time by reading and studying and therefore when the country needed a great leader he was ready for the task, because he had rightly improved his time. Loafing is not only a waste of time, but a waste of all the energies of life, and thereby one disqualifies himself or herself for the more serious and more strenuous things that ought to be done.

Third—**We waste time by doing things not worth while.** There are many people who seem to be very busy, but the thing with which they are occupied does not amount to anything. There are some who are devising mischief and who are improving their time in hatching out schemes that are wrong and are perpetuating deeds that are harmful. There are many people who are busy doing the wrong thing. When one sees the crowds moving hither and thither on our streets, when one sees the jostling of the chariots in the streets, many without aim or purpose, one is amazed at the waste of time involved. When one sees the foolish things that folks rush after and sees them spend their time and money on that which is no bread, one observes the waste there is in human life. Much time is wasted by reading some books which do more harm than good. Hours are consumed in reading trashy literature, in attending a round of social pleasures, in going to some movies



"For if the Trumpet give an uncertain sound who shall prepare himself to the Battle (1 Cor. 14:8).

The above question was of immense importance in the day the apostle Paul first raised it; and it is equally so today.

Read

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  - c. To revive their system of worship, etc.?
2. When the times of the Gentiles are ended, what then?
  - a. Will the "day of the Lord" then come?
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of an inane character. The Bible tells us of a man who was set in charge of a prisoner, but while this man was engaged elsewhere the prisoner escaped and the excuse the man offered was, "While thy servant was busy here and there he was gone." There are some folks who are constantly doing a lot of things which are not worth while and they miss the real purpose and mission of life. Thus if we spend our days on trivial things we waste them.

Fourth—**We waste time by not being punctual.** There are many people whose business demands them to work on a close schedule. If we have a committee meeting and folks are ten to fifteen minutes



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late, that means loss of time to those who were promptly on hand. When a meeting is scheduled to begin at a certain hour and we begin fifteen or twenty minutes late, we waste time. If such a meeting is attended by one hundred people it means in the aggregate a waste of hours, in fact, of days. We should always make it a point to be on hand for every appointment on the minute when we are scheduled to be there, otherwise we rob others of their time and we do not properly improve it for ourselves. The fact of the matter is that we do not appreciate the value of time as we ought and oftentimes do not have the consideration for others which is due them. What right has anybody to infringe upon the time of others? It is a wholesome discipline to subject ourselves to a rigid schedule in life. We can do so much more if we have a time in which to do it. Many people flounder about and waste their time in deciding what next to do. If they had planned their day's work and planned their pleasure and recreation properly they would be gaining more time and would be better satisfied. The men who run our express trains teach us a lesson on the importance of time. Should they miss a minute or two they might cost many lives. The whole universe is built on punctuality. The planets, the sun, moon and stars move in their orbits without a second's deviation. Everything would go to smash if the forces of Nature would not be punctual in their stated rounds.

It should be said that sometimes time may be regarded as wasted when this is not actually the case. We need to have leisure, cessation from toil, and we need recreation in order that we may renew our bodies and minds and be better fitted to discharge our daily duties. The time spent in sleep is not wasted. The time spent in meditation on high and holy things is not wasted. The time spent in reading good literature is well spent. In our busy, rushing age we need to take time to be holy and we need occasionally to take a day off in order that we may wait on the Lord.

"Take my moments, blessed Jesus,  
Keep them for me every day,  
Till they glow with life and beauty;  
Fill them with Thy praise alway.

Keep them for Thy use, dear Savior,  
As they pass so swiftly by;  
Let them shine through years of service,  
With a glory from on high.

Just the moments, but they may be  
Touched with God's electric love,  
Till they bear some flaming message  
From the mercy-seat above."

## Woman's Missionary Society News

**Miss Greta P. Hinkle, Editor, 416 Schaff  
Building, Phila., Pa.**

### CALL TO SPECIAL PRAYER

All Missionary Societies are requested to observe on the Sunday nearest Thanksgiving Day, after either the morning or evening service, a special season of prayer.

Thanksgiving:

1. For God's mercies bestowed during the year.
2. For the new opportunities in China.
3. For the signing of the Kellogg-Briand Peace Pact.
4. For the "new and unified China that is in process of emerging from the chaos of civil war" and the attitude of our government in giving China recognition.

Supplication:

1. For the coming meeting of the Woman's Missionary Society of General Synod.
2. For a deepening sense of our personal responsibilities.
3. For all missionaries in all lands.
4. For God's blessing on all missionary efforts everywhere and for the quickening of the Holy Spirit within us.

—Mrs. Lewis L. Anewalt,  
President, W. M. S. G. S.

The work of Bethel Reformed Community Center is going forward. During the month of September the total attendance at classes and services was 2,377. The fine spirit of enthusiasm on the part of those attending is a great joy to the workers. The outstanding service of the month was the Service in Memoriam for Rev. Mr. Kleinginna, Bethel's beloved Superintendent for the past 3 years. The address by the Rev. Elam J. Snyder was heard by an audience of 160 persons. A large picture of Mr. Kleinginna, given by Center members, was unveiled, and offering plates were presented by the Boy Scouts and their Troop Committee.

The Christian Endeavor Society elected officers for the coming year and has started its work in earnest. The new president is Joseph Santilli; vice-president, Morris Segal; secretary, Dorothy Dollscheck; treasurer, Catharine Gustafson. One banner was awarded to the Society during this month—that from the South Branch Senior Rally.

The hymn books receive constant and hard usage. Consequently they are wearing out rapidly. If any Church organization is planning to discard a set of hymnals, will they remember Bethel? At present "Hymns of Faith and Triumph," of the first edition, are being used. Additional copies of these, or copies of any book of gospel hymns suitable for this type of work would be appreciated. If you can help, kindly get in touch with the workers at the Center.

—A. Irene Wertman,  
Director of Girls' Work.

AFRICA TODAY.—A few changes have been made in the finished book from the manuscript copy which Miss Ruth Heinmiller used in planning her G. M. G. programs. Instead of "Chapter," the word "Session" is used. In the October pro-

gram, the poem given for Chapter II you will find in Africa Today, Session III. Sessions VI and VII have been reversed. Where "Suggested Programs" calls for VI, use VII; and where it calls for VII use VI.

## CHURCH SCHOOL PROBLEM SHOP

*Answers Fitted While You Wait*

By **DR. W. EDWARD RAFFETY**  
Professor of Religious Education,  
University of Redlands Redlands, California

**Problem:** We want to start a Home Department in connection with our Church School. Will you please tell us all about it? Whom can we get for members, why start such a department, and how? Is it necessary to have a superintendent, and what would be the qualifications and duties?

**Answer:** This is a pretty big question, but it is important and deserves a full answer which we give in the order stated in the problem. Rally day promoters, especially if a religious census has been taken before rally day, will often discover several kinds of folk who cannot enroll as regular members in the Church School, but who are nevertheless interested and who may want to keep up systematic Bible study.

### There's a Field

These are the folk who should be enlisted in Bible study at home through enrollment as members of the Home Department of the School: (1) Those who are too old to longer make the trip to regular sessions of the Church School, (2) those who are invalids, whatever the age, whose confinement at home prevents attendance at the Church School, (3) young mothers whose home duties with their children claim their time and strength, (4) multitudes in rural sections who live too far away from an organized Church School, (5) many whose necessary occupation keeps them busy at the Church School hour, such as railroad men, street car employees, telegraph, radio and telephone operators, garage men, hotel keepers and others, both men and women, many of whom are young and vigorous and at some time were active class members of young people's and adult Church School groups. The ideal Home Department for such as these is really best known as the Extension Department, where members tie into classes of their own ages and interests. In almost any community, the field for a Home Department is ripe unto the harvest.

### There's a Reason

Yes, seven good ones, why any healthy, robust Church School ought to be ashamed of itself if it does not organize and loyally support a thriving Home Department. Think through these "whys" for having such a department: (1) The desire that ought to be foremost in the heart of all Church School leaders to get all people everywhere under all conditions to open and study regularly the Book of Books, about which it was said, "the opening of Thy Word giveth light." (2) To keep all Church School pupils once active in the School in constant touch with their old friends in that fine fellowship which means so much to all followers of Christ. (3) To cement fully the tie that binds the Church School and the homes of the community. (4) To enable the Church School to fulfill its high purpose of giving religious instruction to all ages from the cradle to the grave, no matter where they may be. (5) To foster and encourage religion and its manifest, every-day blessings in the home, even where the members of the fam-



ily, for any reason, can not go to a Church School. More than one Home Department has builded again the neglected family altar. (6) To obey the marching orders of the Great Captain, Who said, "Go, teach." Many a Home Department has been a real missionary outreach for the many otherwise unreached sheep without a shepherd. (7) To conserve the longing and the service abilities of certain Church School leaders whose interest lies in this direction. In almost any Church School, even a small rural one, is somebody who, when once enthused with the idea, would passionately devote hours every week to this worthy, beneficent work.

There are other good reasons, but these seven are quite sufficient.

Let the Church School superintendent, or adult class president, or worker in a young people's Church School group who may read these lines do some serious thinking on these reasons and then pass on the idea to others.

#### There's a Will and a Way

Any Church School anywhere can have a Home Department if in the community are some of the kinds of folk above referred to. Where there's a reason, there should be a will, and where there's a will, there will be a way, and that way will lead to success.

Rungs in the Home Department success ladder might be some of the following: (1) The idea of having such a missionary or extension department gets into somebody's head and just won't leave it. Well, why should it until (2) that somebody, whose head is full of it, pours the idea into another head and heart, and (3) the two go to the Church School superintendent and get his head to buzzing around enthusiastically, (4) the superintendent appoints a committee on Home Department promotion, and if no one else leads (5) the superintendent, acting as chairman at least to call face to face with the opportunities and the committee together, brings the group blessings of such work. (6) Some one previous to the committee meeting has secured from the publishers of this journal, or elsewhere a package of Home Department literature which gives detailed information on the starting of a successful Department. (7) The whole committee saturates itself with the suggestions found in the package of Home Department supplies, and (8) the pastor, present at the committee meeting, is asked to give pulpit and pastoral publicity to the idea, lending his own moral support and his calling list where available members may be found. (9) At a second committee meeting, by use of lists furnished by the pastor and secretary of the Church School, the committee can make out a definite list of membership prospects. The superintendent might well commandeer all teachers, asking them to get from the pupils of their classes names of people coming in the class of available "folk" above mentioned. These lists will doubtless be startling in the richness of possibilities. (10) The committee, having fixed on the prospects, should divide these names among themselves and others who may help, and then (11) start a definite canvass for Home Department members, using uniform membership cards and such literature as will make plain the plan and purpose of the Department. (12) Out of the enthusiasts, the superintendent and pastor will doubtless be able to pick a principal whom they can nominate to the School for its election, if that is the local way of proceeding with the selection of Church School officers. (13) The principal of the Department should be given power to select his or her departmental helpers, for if the prospective list looks fruitful, helpers will be needed. (14) The official group responsible to the Church School for the Department should request all the supplies necessary to make the Department efficient. (15) Home department quarterlies, collection envel-

opes, and other materials should then be placed in the hands of all members of the Department, and lo, the Department is launched.

#### Concerning Expense

It may be added that the collections from a well-organized and successfully operated Home Department will reimburse the Church School treasury not only for the initial costs of starting the Department, but will re-enforce the funds for the work of the whole School in all its departments. This has been the experience of practically all Schools which have flung themselves whole-heartedly into a Home Department campaign.

#### Put the Department on the Community Map

Organized publicity may take some of the following ways of boosting the new Home Department: (1) Win the ear and heart of the pastor, and let him, as the Church leader, have full swing in giving pulpit publicity. His hearty endorsement in most instances means more than all other forms of advertisement. (2) The Church School superintendent, from his platform in the smaller School, and through all departmental principals in the assembly rooms of all departments of the larger School where the departments meet separately—let this group of administrative leaders go their limit in fostering the idea. (3) Enlist every teacher of every class from the cradle rollers on up to the old folks' Bible class. (4) Use the Church bulletin board or a special sign or banner to call attention of the passer-by to the fact that the Church School is anxious to serve all ages everywhere. (5) Keep the printed calendar, if there is one, supplied with catchy sentences about the new Home Department. (6) Prepare brief stories about the idea, its beginnings, its spread, its present proportions, its accomplishments and offer these short sketches to the local daily or weekly newspapers. (7) Secure from supply houses penants and posters and hang these up throughout the Church building. (8) Use buttons and pins, and attractive tags, while the organization campaign is on to give publicity, especially through the children of the public school. (9) Auto stickers or banners in these days are night and day reminders in wider areas of anything that chooses thus to broadcast itself along the highways and byways of the community. (10) But the best boosting, after all, is the wide-awake people on the Home Department Committee, who carry especial responsibility for the success of this longer reach of the home school. This committee should have ample supplies of such publicity material as can be secured from the publishers of this journal, and should wisely and persistently place this information through an intensive publicity campaign.

#### Co-operation

The permanent success of the Home Department depends much upon the hearty, informed, and constant co-operation of all: (1) Church School officials, (2) Church School pupils, and (3) the homes. A few new members, themselves sold on the idea, make excellent propagandists. Their co-operation, in securing new members and in commending the Home Department, will be most valuable. If all concerned have a mind to work and pull together steadily, the new department will prove to be a strong asset of the main school as a feeder and a good-will maker throughout the whole community.

#### The Principal's Qualifications

From the urgency of many participating, as already emphasized, we pass quickly to say that after the initial stages of the new department have been passed, then and ever after the success or failure largely depends upon the one official at the head, which we choose to call principal instead of superin-

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tendent, reserving the word superintendent for the general executive of the whole Church School.

The one person of all available people should be: (1) A believer in the Christian privileges which a Home Department brings, a devotee of the institution itself as a real missionary enterprise, (2) a person young enough in years to possess physical and mental vigor sufficient to attend to all the duties of such an important Church School officer, (3) a student-minded person willing to read-and-read up on the technical ins-and-outs of the Home Department mission and machinery, to keep well posted on all accessible literature in pamphlet, magazine, or book form, (4) a wholesome, winsome sort of genial specimen of virile Christianity, whose frequent visits in the homes carry the sunshine and the aroma of a life worth living, (5) a person who gets along well with associates in office, who, while intensely loyal to his or her own work, is broad-minded enough to see the importance of other departments and phases of the School's whole program, (6) one whose personality is heavily stocked with tact, just common horse sense, for the Home Department principal necessarily meets up with queer types of individuals in the calls that are made in the homes of the community. Tales are poured into the ears of the principal, which should never be repeated. Gossips whose tongues never go on vacation should never be made responsible for a Church School Home Department.

#### The Principal's Duties

It is understood, of course, that like the other Church School principals, the leader of the Home Department is not on salary. The services are the free will contribution of a worker in the great business of the modern Church School. It would be unreasonable to expect too much of a voluntary worker. However, the task demands devotion and intelligence of a high order.

The following duties are thrown out in the hope of helping any principal who may read them to come to a fuller appreciation of the full round of privileges which such an officer may enjoy. At least some of these should be pressed down hard on the conscience of any person who undertakes seriously to function efficiently.

(1) To accept the office conscientiously expecting to make good, or at least try honestly to be a faithful servant of the cause. (2) To set aside regularly time each week for reading Home Department literature. (3) To definitely fence off certain days or hours of certain days each week for visitation of members of the Department. (4) To systematically confer with all visitors and helpers of the Department on best ways and means, and seek for their adequate training. (5) To report to the pastor promptly any cases of spiritual need and to the proper Church authorities any welfare work that should be undertaken as a part of a Church's neighborly interest in "just folk." (6) To report to the Church School superintendent any items of interest calculated to help the School as a whole. (7) To report to any departmental age group principal of the School any prospective pupils found, it may be next door, in a new family recently moved into the community. (8) To see that all Home Department supplies of every description are ordered in sufficient quantities and in sufficient time to meet the needs of a growing and going department. (9) To make full reports on proper blanks to the Church School superintendent at such stated times as may be required. (10) To be on the lookout not only for new Home Department members, but also for the most helpful visitors for her own department. (11) To attend institutes, conventions, or training schools for lectures, conferences and the fine fellowships of workers, who fill similar positions. (12) In brief, to "eat, sleep, and live for" the department, with sym-

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thetic, congenial relationships with all members and all helpers, and with a proper balance in appraising the department's place in the big religious education program of the local Church and the greater Kingdom of Jesus Christ throughout the world.

Next to the pastor, or special paid Church visitor, who on the whole horizon of a Church's field of service has a bigger opportunity with more humanly worth while points of contact and with greater joy in duty done for the Master of us all—than the Home Department principal.

(Send questions and problems direct to Dr. Raffety.)

#### SCHOOL OPENS

(Continued from page 2)

the young preacher, Dr. Dixon, "You certainly carry things to a great length in America." But these are three sisters with the same advantages, or disadvantages to meet. Perhaps it were better to call it a challenge.

Here is a chap bearing a letter of introduction from the mother of a fine boy we lost recently. It said, "I knew he'd meet you and the Christman Association anyhow, but this is to see that it happens at once." We appreciate the inferences.

But the ones who make one's pulse quicken are the fellows who can't be kept out. Here comes a very young looking boy of slightly more than 18, and I guessed him 5 months younger, but he has earned



a year's tuition since school closed in June. It was fine to help one earnest fellow earn his board by finding a little job. It thrilled to hear of a third who will be employed 5 evenings each week in a very educational way. Yet his social contacts will be less frequent. Such men **can't be stopped**.

And so they come, each a bundle of challenging problems. Some of them spoken of at once, vocations, doubts, finances, health, yet what a hopeful group!

Then came the luncheon to more than 600 of them. It was a very wet day and our Freshmen must wear black slickers. Quite a military looking group, especially so because not one of the entire number looked to be as much as ten pounds overweight.

What has become of the "fat boys?" No doubt some of them just failed to make the ever higher grade for entrance. But obviously many more of them know what D I E T spells. At any rate, the mottled or oily skins of those who over-indulge in meat or starch or both are very scarce indeed, not one-fifth as numerous as even five years ago. A pretty promising group, I'd say. And the girls are just as

much or more so, both here and in the other schools hereabouts. Please help us, as many pastors have already done, to help these young people make good.

—Clayton H. Ranck.

University of Pennsylvania.

#### A LETTER TO THE EDITOR

Dear Sir:

In connection with the article by Dr. Twombly in the "Messenger" of the 27th ult, on "The Moving Picture Menace," and your editorial thereon, may I submit some statistics gathered by Walter Konrad and published in the "Dearborn Independent?"

Out of 250 film pictures viewed by him, he counted: 19 cases of temptation; 22 cases of kidnapping; 45 cases of suicide; 51 cases of adultery; 97 cases of murder; 176 cases of theft; or in percentages 8% temptation; 9% abduction; 18% suicide; 20% adultery; 39% murder; 70% theft. Truly a startling corroboration of your articles on the "Evils of the Movies."

—James S. Clark.

Philadelphia, Oct. 2, 1928.

## News of the Week

Mrs. H. W. Elson

Porto Rican grapefruit growers suffered a total loss of \$10,000,000 from the hurricane of Sept. 13. The Department of Commerce has been advised.

Professor William A. Speck, Curator of the collection of classical German literature in the Yale Library, died in New Haven, Oct. 9. He was internationally known as a Goethe scholar and was in charge of the world-famous Goethe collection in the Yale Library.

The Spanish War Veterans in the closing session Oct. 11 at Havana voted to meet at Denver, Col., next year for their 31st annual convention. Denver was chosen after what was declared to be the bitterest contest in 20 years in naming a convention city, over Atlantic City, Philadelphia, Memphis and Oakland, Cal.

A Japanese plan to colonize the Amazon Valley has been reported from the State of Para, with the arrival there of Nachiro Fukuhara, director of a Japanese syndicate capitalized at \$5,000,000. The plan is to send Japanese families to cultivate rubber, rice, cotton, tobacco and cocoa. The immigrants hope to become Brazilian citizens after two years. Japanese emigration is to reach a total of 1,000 annually to Brazil alone. There are already a large number of Japanese there, principally in the State of Sao Paulo.

For an "honest election and an honest count and a victory for Prohibition," the National Woman's Christian Temperance Union has issued a call for an hour of prayer on the eve of election day.

With thousands at the harbor to wish them well, Commander Richard E. Byrd and part of his expedition turned their faces Oct. 10 toward the South Pole. Their departure from Los Angeles was a gala event. The giant whaler C. A. Larsen, mother ship of the expedition, which is to convey Commander Byrd and his party, was a-flutter with flags as were other vessels in the harbor. In bidding adieu to American shores the Commander dispatched an official report of his departure to Secretary Wilbur, who telegraphed the famous aviator and explorer his best wishes.

The 49th General Triennial Convention of the Protestant Episcopal Church opened in Washington Oct. 10, with an address of welcome by President Coolidge, in which

he declared that organized government and organized society were inadequate to serve the needs of mankind without the inspiration of faith and devotion to religion.

Civil warfare following a Mohammedan uprising in famine-stricken Kansu Province, which was stated to have claimed more than 200,000 lives, was believed to be continuing in the western Chinese province. The famine has been aggravated by the fighting and advices from missions are that half the population of the province was liable to die this winter.

Nationalist China Oct. 10 was in the midst of a 3-day celebration of the 17th anniversary of the overthrow of the empire. President Coolidge sent through Secretary Kellogg a message of congratulation to the Chinese Nationalist Government on the anniversary.

President Coolidge Oct. 13 held a radio-telephone conversation with King Alfonso of Spain, at the official opening of the United States-Spanish telephone service. The occasion marked the first time that the President has talked across the Atlantic.

Milton S. Hershey, the chocolate manufacturer, who already has given away virtually his entire fortune in many benefactions, plans to give away his magnificent home at Hershey, Pa.

James L. Fieser, Acting Chairman of the American Red Cross, has reported to President Coolidge, who is also President of the Red Cross, that the people of the United States have contributed the minimum amount, \$5,000,000, that he asked for hurricane relief work in Porto Rico, the Virgin Islands and Florida in his appeal on Sept. 17.

The Gorgas Memorial Institute has elected Admiral Cary Grayson, physician to Presidents Roosevelt, Taft and Wilson, as its next President. The institute has announced the completion of arrangements between this country and Panama by which its work in the prevention of tropical diseases is to be furthered. This country has provided \$50,000 and Panama has given a modern laboratory. The institute is carrying on its preventive medicine in working relationships with 21 South American and Central American Countries.

The Rev. Dr. Clarence Augustus Barbour, President of Rochester Theological Seminary, has been elected President of Brown

University to succeed the Rev. Dr. W. H. P. Faunce, who reached the retirement age of 70 years.

Colonel Paul V. McNutt, dean of the Law School of the University of Indiana and commander of the 326th Field Artillery, was elected National Commander of the American Legion on the third ballot at the national convention Oct. 12 at San Antonio, Tex.

The French 600-ton submarine Ondine sank and its crew of 43 officers and men were lost in a collision with the Greek steamer Aikoterini M. Goulandris Oct. 3, off the coast of Vigo, Portugal.

The new \$25,000,000 Medical Centre of New York City was dedicated Oct. 12. It is said to be the largest and most modern of its kind in the world.

Warm exchanges of Italo-American cordialities took place at a dinner given Oct. 12 in Rome by our Ambassador, Mr. Fletcher, at which he presented to Marquis Francesco de Pinedo a Distinguished Flying Cross in recognition of his being the first man to reach the United States from the European Continent in a European flying machine.

Katsuji Debuchi, Japan's new Ambassador to the United States has arrived in this country to take up his new duties. He succeeds Tsuneo Matusudaira.

Mortality records for the industrial populations of various sections of the country show that the States of California, Oregon, Washington, Utah, Idaho, Montana and Colorado constitute the most healthful area of the United States.

Mrs. Augusta E. Stetson, the Christian Science leader, died Oct. 12 in Rochester, N. Y. She was 87 years old. Since the death of Mrs. Mary Baker Eddy in 1910, Mrs. Stetson has been the most prominent figure in the Christian Science movement.

Mrs. Calvin Coolidge attended Oct. 13 the memorial services for Dr. William Mann Irvine, founder and headmaster of Mercersburg Academy, who died in June. The services were held on the 63rd anniversary of the birth of Dr. Irvine.

The former Dowager Czarina Marie, of Russia, died Oct. 13 at the age of 80, after a long illness, at Copenhagen. She was the widow of Alexander III, and a sister of the late King Frederick VIII. of Denmark.

A 3-day meeting of the National Association of Broadcasters opened in convention in Washington Oct. 15. A notable group of radio-station owners and executives were brought together.

The Graf Zeppelin, the first commercial air liner to span the Atlantic Ocean, ended her storm-tossed voyage from Germany at Lakehurst, N. J., Oct. 15, after 111 hours and 38 minutes in flight over a distance of 6,000 miles. Captain Hugo Eckener, builder and master of the Zeppelin, and the crew received official welcome and reception from the City of New York.

Before the arrival of the Graf Zeppelin in Washington, President Coolidge sent a radio message to Dr. Eckener in response to a wireless message from the commanding officer of the airship, reporting his arrival on the American coast. The President also sent a congratulatory message to President von Hindenburg. The dirigible soared over the White House and then over New York City before making its landing at Lakehurst.

## OBITUARY

EPHRAIM CORNMAN

Ephraim Cornman died at his residence, 1526 P Street, N. W., Washington, D. C., Wednesday morning, Sept. 26, of heart disease. He was born in Carlisle, Pa., Dec. 27, 1853, where he spent his childhood and youth, and learned the printer's trade in



his father's office. He soon afterwards went to Boise, Idaho, and during the pioneer days he was editor and manager of one of the newspapers of that city.

In December, 1883, he came to Washington, and entered the Government Printing Office as compositor and was promoted to proofreader and to assistant chief of the proof division. In 1901 he resigned and became assistant editor in the Department of Agriculture and served in that and similar capacities until he retired in December, 1925.

He married Miss Katherine McMillan, of Carlisle, Pa., who survives him. Brother Cornman joined the Reformed Church in Carlisle, and when he went to Boise, finding no Reformed congregation there, he immediately joined a small Presbyterian mission and had his first experience in home missionary work. When he left Boise, he brought his letter of dismissal with him and at once joined Grace Mission and became one of its earnest and active workers. How much easier all Church work would be if members, upon leaving their home Church, would follow his example!

It was not easy work in the Boise mission, but that did not daunt him from joining Grace Mission at a time when the prospects were not bright. He at once entered enthusiastically upon the work and was soon elected deacon and during the dark days, when the life of the mission hung in the balance he, as the only deacon, stood shoulder to shoulder with the only elder and the small band of faithful souls in their efforts to save it. They have been abundantly rewarded and it is gratifying that Brother Cornman lived to see that day.

He was subsequently elected elder and often represented the congregation in Classis, District and General Synod, always with credit and ability. His work and that of his co-laborers in the early days was not without sacrifice, but they did not realize at the time that it was a sacrifice and therewith went the greater blessing. Brother Cornman came from good Pennsylvania Reformed stock and was well reared, which was a great factor in his useful life. It always tells. He served well the Church and State. He was a man of fine poise, dependable and reliable at all times, and the writer, closely associated with him ever since he came to this city, mourns him as a friend and brother. The funeral service in Grace Church was conducted by the pastor, Rev. Dr. Henry H. Ranck. Interment in Carlisle. Farewell, good brother, your life was an inspiration and a blessing!

—J. B. A.

#### ELDER C. A. LINN

Elder C. A. Linn, late of China Grove, N. C., was born March 21, 1849, and entered into rest on Sept. 30, 1928, at the age of 79 years, 6 months and 9 days. He was baptized and confirmed in early life and was a true and faithful member of the Reformed Church, serving as an officer for more than 40 years.

On Oct. 2, 1870, he married Miss Jennie A. Muller, who, with one son, preceded him to the heavenly home. Besides the 7 children, J. Preston, Ogatha L., Duart C., Mrs. L. A. Corriher, Mrs. F. E. Wright, Mrs. J. Q. Kertz and Miss Viema, all of Landis, N. C., Mr. Linn is survived by 17 grandchildren and 3 great-grandchildren. He leaves a host of admirers and friends to cherish the memory of a good and just man.

Services were conducted by his pastor, Rev. J. H. Keller, who spoke on "Living a Worthy Life." The large number of ministers present, the many people and the very beautiful floral offerings bore testimony to the love and esteem in which he was held by all who knew him. May God comfort and sustain the lonely hearts caused by his departure.

"Jesus, Thou prince of life,  
Thy chosen can not die."

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